Evangelical Christendom

"Unum Corpus sumus in Christo."

July-August, 1911.

After the Coronation.

It is a commonplace to observe that in our own beloved land of such historic memories and noble traditions the basis of the social and political system under which we live is suffering a widespread upheaval. It is not necessary to be an ardent politician to follow the course which that upheaval is taking. By successive stages the supreme power in the State, which for centuries had resided in the land-owning class, has been distributed amongst those whose chief qualification for exercising power is their numerical superiority. The claims which these possess to exercise a great influence in the State are undoubted, for their labour is an indispensable condition of the wealth upon which the community lives. But whatever their claim to power may be, and whether or not that power is being wisely directed, there is no doubt as to the change which its acquisition is making in essential parts of the structure of society.

It is no wonder, therefore, that both by reason of the changes themselves, as well as by reason of the influences to which the changes are due, there has been, and doubtless still will be, an immense amount of friction and heat. Perhaps each great change is likely to appear the most valuable or the most dangerous (according to the spectator's standpoint) which has ever been accomplished. The results which will follow the change are a matter of speculation even to the most honest and practised student of history: the hopes and the fears of opposing parties run high. Extravagant calculations and ridiculous apprehensions are contrasted, and the confusion in men's minds, added to the inevitable bitterness that accompanies a compulsory transfer of wealth, or, which is the same thing, the power to acquire wealth, has produced deep cleavages.

And yet a marvellous thing has happened. Just at this stage in the nation's history, when the new-born consciousness of power in the people might have been expected to produce effects which have characterised popular revolutions in other countries, it is apparent that the one great unifying force in the nation has been the very institution against which democracy has often hurled itself.

The King has resolved into one harmonious whole that which seemed to be in grave danger of becoming an awful discord.

It is not necessary to use the facile phrases of a mere courtier concerning the King. There is no need of lavish epithets to describe his virtues, nor does he possess any virtues greater than the one supreme virtue, which is to be found alike in cottage and in castle, of a sense of duty and a desire to do it. And if we judge from act as well as word that he follows the Christ as Lord and Saviour, we shall not surely incur the charge of insincerity or of flattery. It is only saying that which is in all men's minds, whatever their own religious position may be.

It is a great wonder and a great national mercy.

MR. T. W. H. INSKIP, M.A.
(Member of Council, Evangelical Alliance).

The pomp and splendour of the Coronation begins to fade, but that which is essential abides: the sense of union that springs from a true heart's attachment to one throne and person was never more strikingly shown than in the united Coronation Day of Intercession Meetings in London and throughout the Empire, when prayer was made for the King about to be crowned. Men of opposing political parties and of different Churches met, inspired by a common desire, and that the full beauty and wonder of it may be seen, let that which is true, if shameful, be said, that some of those who met have on different occasions not forborne to use bitter words, and more, bitter thoughts, concerning those whom they recognised on this occasion, at least, to be their brethren indeed.

It ought not to be difficult to learn a lesson of infinite importance from this great providence. If there is upheaval in the social and political world, there is certainly great unrest in the Churches. Perhaps, to some extent, there has been an approach to greater sincerity. Men are possibly less inclined than formerly to profess beliefs which they do not cherish, but when full allowance has been made for this tendency, there is no gainsaying the fact that all the Churches are faced with the necessity, more or less urgent, of considering their foundations. In one Church it may be that one problem of the faith is uppermost; in another Church a different problem; but in all alike there are those in authority whose professions of faith accord very ill with the formulated beliefs which are supposed in each Church to be the test of fitness for membership. The result is that there are those who climb into the fold by ways other than the one true way, and standards and rules of faith are in danger of acceptance in the place of His rule Who is the Truth.

There is happily, however, another symptom to be observed. Is it too much to describe that symptom as the decay of denominationalism? Is the wish father to the thought? I think not, altogether. Men outside official circles are beginning to express those feelings of weariness which they have long entertained for the hard and fast limits of denominationalism. There are even indications in some official quarters that the metes and bounds of the church or chapel are not regarded as coterminous with the walls of the Temple not built with hands. It is doubtful whether more than a few would be found now who are bold enough to dispute the saying of one who wrote, "Wherever saving Truth is an avowed assembly and profession calls men to God, there I account is a visible Church." The glory of that Temple is beginning to impress the minds of those to whom the interests of a denomination are not all-important.

All this is a call to the Church. The perils of insecure foundations which were put in by man, and the beauty of the Divine pattern, compel attention. If a building after that pattern be as secure as it is transcendent in glory, it were folly to neglect the present opportunities. We are becoming familiar with calls to unity. The terminology of the movement is becoming so familiar that it is in danger of falling first into disrespect and then into disrepute. If the desire after union is allowed to grow and spread without a corresponding advance in action, there will be disaster. The tree which produces leaves but no fruit is likely at last to be cut down, for men will be impatient of it as they pass by and behold its fair promise and yet draw no sustenance or refreshment from it.

The inevitable inquiry that follows such reflections as these is to ask where the ground is upon which we may meet and so fulfil the heavenly ideal for which Christ prayed. It seems as if the lesson of the Coronation, to which I have referred, may suggest a way. It is nothing new, but it is an old truth of which the gracious sound has been lost amid the din of Churches and factions. As in the person and throne of George V. discordant elements have been resolved into harmony, so in an infinitely higher sense can loyalty and devotion to an eternal King unite the component parts of His kingdom. His work and Person provide all we need: loyalty to His teaching and love for Himself offer opportunities of union which are more than sufficient to draw all men together who profess His name. But there must be a real recognition of the opportunities thus afforded. Men must be ready to advance and occupy the land of promise.

Old prejudices must be abandoned: artificial conceptions of a visible Church, none of which are based upon any eternal principle, must be forgotten: right hands must be held out, even across the barriers which centuries of strife have erected. Words are good: we want action now; and those who fix their eyes on Jesus Christ, "the Author and Finisher of the Faith," will be strong to perform those miracles of faith by which mountains may be removed.

T. W. H. INSKIP.

Notes.

The Coronation Day of Intercession.—Evidences of the hearty response to the invitation of the Evangelical Alliance to observe the day before Coronation Day, Wednesday, June 21st, as a Day of Intercession for our King and Queen and Nation are coming to hand from all parts of the Empire. It is a happy fact that King George V. and his Consort have commenced their reign under such promising auspices, and who can estimate the results—spiritual, social, political? In London great central meetings at the Queen's Hall were largely attended—it is said that hundreds failed to obtain admission to the afternoon gathering—while numerous meetings held in the suburbs presented the same aspects of earnest desire to unite in thanksgiving and intercession at the inauguration of the new reign. Throughout the provinces, and in fact throughout the Empire, the demonstrations of loyalty and prayerful concern for our national welfare have been remarkable. The Alliance is amply rewarded for its labours by the immediate, widespread, and fruitful response given to its invitation. Letters coming to hand reveal the excellent spirit of unity which was in evidence on the Day of Intercession. In this connection the following letter will be read with interest :—

"*St. Thomas' Vicarage, Kendal,*
"*June 23rd,* 1911.

"DEAR MR. GOOCH,

"I thought you might like to have a notice of the United Service of Intercession which we held at St. Thomas', Kendal, in response to your appeal. The vicar or minister of every church and chapel in Kendal took part. The church was crowded, and the service unique and hearty.

"Among many expressions of gratitude, I received a letter from the Liberal candidate for Kendal, in which he said: 'I want to thank you most cordially for arranging and carrying through the very beautiful, inspiring, and united services of last evening.'

"Yours sincerely,
"(REV.) R. HERKLOTS."

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The "Ne Temere" Decree.—Attention is drawn to the Report of the Annual Meetings of the Alliance held at the Church House, Westminster, on June 12th, and especially to the Resolution adopted at the evening meeting on the motion of the Chairman, Prebendary Webb-Peploe, seconded by Lord Kinnaird.

The Resolution reads as follows :—

RESOLUTION.

That in view of the widespread agitation of the public mind caused by the publication and enforcement of the "Ne Temere" Decree throughout the United Kingdom and the British Empire, and in view of the principles embodied in the Decree, this Annual Meeting of the Evangelical Alliance (British Organisation) representing Evangelical Churches and Christians, cordially endorses the action of the Council of the Alliance in convening a second and larger meeting to be held (D.V.) in London on Wednesday evening, November 15th next, to utter a united protest against the pretensions of the Church of Rome to make unscriptural decrees which claim to override the law of the land, and are subversive of the morality, the peace, and the good order of society.

This meeting further expresses the hope that Evangelical Churches and Christians and Organisations of every name will regard it as a solemn duty, as well as a privilege, to support the Evangelical Alliance by representation or by personal attendance at the Meeting on November 15th.

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It is not too early to bespeak the personal interest of Evangelical Christians of every name in securing a large attendance—we trust a crowded meeting—in the large Queen's Hall on November 15th. Eminent speakers have already promised their help, including Rt. Hon. J. H. Campbell, M.P. (for Dublin University), the Rev. Dinsdale T. Young, and the Rev. William Corkey, of Belfast, minister of the church attended by Mrs. McCann, of whose shameful desertion under the operation of the "Ne Temere" Decree much has already been said. Further particulars will be announced in our next. In the meantime, will every reader resident in or near London keep the evening of November 15th free from engagements? The Alliance enters upon the task committed to it with every feeling that success depends in large measure upon the whole-hearted and resolute support of the Churches of the great Metropolis and of all who value

civil and religious liberty. Let none such stay away from the Queen's Hall on Wednesday, November 15th.

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Persecuted Christians.—At the Baptist World's Alliance Conference, recently held at Philadelphia (U.S.A.), several representatives from Russia gave striking testimonies to their sufferings on account of their love for and obedience to the Gospel of Christ. The Evangelical Alliance could, were it desirable, give abundant evidence that the progress of light and truth in some countries has not relieved the darkness and superstitions in others. Even as we write the Alliance is interesting itself in two specific cases of oppression, one in Greece, the other in Italy, both calling urgently for Christian sympathy, and one for considerable financial aid. This department of Alliance work represents negotiations of a confidential and often of a delicate nature, but it has time and again ministered to tried and persecuted Christians the sympathetic nature of the bond which unites those who are "one in Christ." To the Stundists in Russia the Evangelical Alliance has long ministered, and many in that land revere the name of Dr. Baedeker. There is yet much for the Alliance to do. It stands ready to every good work.

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Evangelisation in France.—We call special attention to the article by the Rev. J. M. Willoughby, D.D., entitled "Impressions of Home Mission Work in France." Dr. Willoughby, a member of our Executive Council, has lately visited France on a mission of investigation and help to the Evangelical Churches. His experiences, which we hope may be continued, will be read with deep interest. During his visit Dr. Willoughby kindly undertook to make enquiries concerning Alliance interests and prospects in France, and as one result the Council hope later on to send to France an influencial Alliance deputation.

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Alliance Conferences.—Several notable Alliance Conferences have been or are about to be held in different parts of the Continent. During June the Dutch Branch held its Annual Conference at Zeist, the meetings being largely attended and evidencing rapid growth in the progress of Alliance principles and work throughout Holland. The General Secretary of the British Organisation represented the Council at Zeist, contributing a paper on the subject of "The Evangelical Alliance in Other Lands." The Blankenburg Alliance Conference falls this year from August 21st to 26th, the subject chosen being St. John xvii. The London Council will be represented by the Rev. Harrington C. Lees, M.A., and the General Secretary. Mr. Lees has consented to give five addresses on the subject of "Christian Unity," and coming from one so representative and so deeply taught in the Scriptures, they will prove of great value to the cause of Christian Unity in Germany and countries beyond. The German National Evangelical Alliance will meet in united conference at Siegen (D.V.) from September 26th to 28th.

Added to these engagements the General Secretary (Mr. H. M. Gooch) is hoping to meet Alliance Committees and friends in Russia and Finland during an extended visit to the Continent. Will readers of EVANGELICAL CHRISTENDOM follow these conferences and engagements with their prayers? The exigencies of extended travel and the details of organisation are greatly helped by the powerful lever of prayer.

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Annual Report.—The Annual Report for the year ending March 31st last accompanies this issue of EVANGELICAL CHRISTENDOM. If any readers fail to receive a copy we shall be glad to post one on application to the offices of the Alliance, 7, Adam Street, Strand, London, W.C.

The Report contains a statement of Alliance activities which will, we believe, satisfy every contributor to the Alliance that their gifts are well placed, and if, after perusal by themselves, our members and subscribers would pass the Report on to a friend, with a word of warm recommendation to support the Evangelical Alliance, it is possible that our present slender income might be considerably augmented. The varied home and foreign activities of the Alliance in the cause of Christian Unity, the relief of the persecuted, in witness to fundamental Truth, and in direct Evangelistic effort, were never more needed or more fruitful in results. Together with other Societies, the Alliance is realising the strain of Coronation year, sharing its effects upon the finances of missionary and philanthropic bodies, threatening the day of opportunity.

The needs of the autumn and winter will be such that the Council seek for the generous co-operation of readers of EVANGELICAL CHRISTENDOM who may not at present be contributing to the Evangelical Alliance. Subscriptions or donations should be sent to 7, Adam Street, Strand, London, W.C., and cheques, crossed "Barclay & Co., 1, Pall Mall East, S.W.," should be made payable to the "Evangelical Alliance."

Our Sixty-Fourth Anniversary.

"Enthusiastic Meetings."

It was Robert Burns, we believe, who penned the wish—

"O wad some power the giftie gie us
To see oursel's as ithers see us."

In respect to our Annual Meetings this wish has been gratified, for in more directions than one the Sixty-fourth Anniversary of the Alliance, held at the Church House, Westminster, on June 12th, has been reported under the heading, "Enthusiastic Meetings." All through the programme—both afternoon and evening meetings—the dominant note was progress, evidenced not merely by the Report (which accompanies the present issue of EVANGELICAL CHRISTENDOM), but by the enthusiasm manifest in all the addresses, especially in that of Prebendary Webb-Peploe (Hon. Secretary), who described the Alliance as "a progressive Society, to be congratulated upon the rapid strides it was making." Both meetings were well attended; the Hoare Memorial Hall seemed full in the afternoon, and while some chided us for attempting an evening meeting during the week previous to the Coronation, the attendance fully justified the decision, for some 200 to 300 friends were present, few of whom found it necessary to leave before nine o'clock, when the day's proceedings closed.

The following abbreviated report of the Anniversary will place those unable to be present in touch with the excellent spirit manifest throughout the meetings:—

Lord Kinnaird presided at the afternoon gathering, the proceedings opening appropriately with Bishop Bickersteth's hymn, "God of our Fatherland," sung to the tune of the National Anthem. Mr. John Wood read a portion of Scripture from the 15th chapter of St. John's Gospel and the Rev. H. Graham Thwaites offered prayer.

Rev. Prebendary Webb-Peploe, M.A.

In giving a brief *résumé* of the Annual Report, Prebendary Webb-Peploe said: The Evangelical Alliance is one of the progressive societies. It is sixty-four years old, and anybody who reaches the age of sixty-four ought at least to be respectable and respected! It is not only old, but it asks you to see that in what may be called comparatively old age it is renewing its youth, and is doing very valuable and progressive work. I think it is for us who belong to the Council of the Alliance to congratulate the supporters of the Alliance on the progress it is making. The history of a year is fluctuating in many ways. Sometimes we see painful things, though, looking back upon the year just closed, I think we can see some things for which we may be exceedingly thankful. First of all speaking to the Report, in that great gathering at Edinburgh, there was shown in many ways a grand spirit of unity in regard to missionary enterprise and a splendid and united determination to speed the kingdom of God throughout the world. Then we thank God for the celebration of the Tercentenary of the Authorised Version, a Version to which many of us cling strongly and determinedly; and when we remember that the Bible has been given to us for three hundred years as a nation and Empire, and that it has been, as we believe, the foundation of our national prosperity, that fact ought to fill us with deepest thankfulness. And while, during the year, we have had to mourn deeply and sincerely the loss of our late beloved King, we may, as an Evangelical Alliance, specially rejoice at the fact that our new monarch, King George V., and Queen Mary, have shown us already, within the months they have reigned, that they are determined to serve the Lord, and that they do value the Bible, and that they are prepared to sacrifice themselves in the most marked manner for the welfare of the nation and the good of the Empire.

We have further to rejoice in the spread, on the Continent, of Religious Liberty, for which the Alliance labours, and especially so with regard to Portugal and Spain, which have been hitherto so entirely under the domination of the Papal See. But while we rejoice in the liberty given in these countries, we must pray earnestly that they do not allow liberty to descend into licence. There is danger that the religious liberty now given—and I think the work of the Alliance is responsible for much of that liberty—may become a peril to the countries themselves and to the people who live there, unless the grace of God shall prevail. Therefore we will hope that in the future those countries may have the Gospel so preached to them that they may become faithful spiritual peoples, subject to the Word of God.

Then, when we turn to think of other things that have transpired, and which are referred to in the Report, there are some that give us cause for distress. In this connection we think of the *Ne Temere* decree which has been promulgated in our Empire, and of which I shall speak more this evening. I would only mention now that it must be a great satisfaction to all of us that this Alliance has taken a very determined step in regard to this decree, and we do congratulate the Alliance on the successful efforts it has already made, and on its determination that there shall be a further public meeting on November 15th, when we shall take determined action against this decree, to show that the Empire of Britain means to hold its own, and that if Germany can be exempted from such a mischievous decree, we have every right to be as free ourselves. Let us make this known to the country and the Government, and determinedly hold our own against the pretensions of Rome.

Turning to quite a different aspect of the Report, I regret that there has not been further advance

with regard to the central Alliance Building which ought to be in the near future secured for the Evangelical Alliance. Any who know the offices at 7, Adam Street, Strand, know that it is not a becoming position for this Alliance. It is not fitting that we should be found in the position of having to ascend a dark staircase before we can get into our offices. Therefore the sooner we take action the better. I do urge upon this audience the request that strong and vigorous action may be taken and generous donations given to enable us to have central buildings of a proper character, which can be utilised for the benefit of the nation as well as being a suitable and worthy centre dedicated to the interests of Christian unity and co-operation.

There is little more that I need to say. We thank God that the Report speaks of the cessation of persecution in many countries, including Armenia. I think those must have marvelled who have heard of the great Christian gathering which has recently taken place in Constantinople, where Mohammedans attended a Christian meeting to take part, as far as they could, in an attempt to make known the Gospel of Christ. Here is an opening in Turkey that there has never been known the like of before—Mohammedans attending in large numbers a meeting at which the Word of God was being preached, and then blocking the door when they left, so that it took the deputation forty minutes to get out of the place of meeting, while Mohammedans were coming forward and attempting to speak to them in their own way upon the Gospel. All these things are tokens of advancing liberty and light.

I cannot close without saying one word more, a little word of warning, that while we do thank God for advance we cannot ignore the fact that the Word of God has been passing into the field of debate and discussion, and, I fear, in too many cases, rejection in regard to its beauty as a revelation from God. In God's name let us uphold the Bible and be faithful to the trust committed to us; let us look upon it as the grandest treasure that God ever gave to man. Evangelical Alliance is doing the noble work of binding together all who can be described as Evangelical, and works hand in hand with every one who loves the Lord Jesus Christ in sincerity, and lives to heal divisions caused by distinctions on Church government and other points of difference, and in love to say, "Thank God, we are indeed all one in Christ Jesus."

Lord Kinnaird.

After reading the following gracious and encouraging telegram from Lord Polwarth—

> "My cordial greetings to the meeting. I rejoice in the progress now manifest, and am persuaded that the Alliance will steadily increase in influence and usefulness."

Lord Kinnaird said: It falls to me, as Chairman of Committee, to welcome our friends at our Sixty-fourth Annual Conference. Mr. Webb-Peploe has referred to some facts with reference to the past year's work. We shall all feel that we have cause for gratitude to God for the work which the Alliance has been permitted to do during the past year. I hope you will bear in mind what the Prebendary said concerning the new Alliance House, where we hope to be domiciled. I think you will agree that it may have to be by the generosity of a few munificent donors, who will have the honour of giving the money for the erection of these Central Headquarters, whereby we may develop the work of the Alliance, and where we may suitably welcome friends who come from the Continent and the over-seas dominions of our Empire. I value the idea of such a building at the present time, as being very important to secure, because we have constantly coming to London a great many Christian friends from all over the world, and it is of the greatest importance that we should be enabled to show hospitality to those who come, and, above all, that we may let them hear and see something of the Christian work that is going on in our country. We want to let them see or know that there are large numbers of our fellow-Christians who still revere Sunday as the Lord's Day—realising that the Lord's Day is our national inheritance.

You will see by the Report that the Alliance has issued a call to Christians generally in London and throughout the British Empire to a Coronation Day of Intercession, and I am glad to say that up to last week over 70,000 of the invitations and topics for prayer have been applied for. We are all deeply grateful to the Lord Bishop of Durham for the beautiful letter of invitation to our Country and Empire that he prepared. We regret that he is not in London to be present at this meeting, but he has got so much work in his own diocese that he is unable to be with us to-day. He has put us under a great debt of gratitude for having written that beautiful letter. We have cause for gratitude and thankfulness to God that this invitation has been taken up not merely in London, but also in the country and throughout the Empire.

I think, as Mr. Webb-Peploe has reminded us, that the Report shows that the Alliance is carrying on a great and useful work; and may I congratulate Mr. Gooch, the General Secretary, as one to whom honour is due, and on whom the great burden of the work falls. It is my duty, as Chairman, also to thank the deputations who have represented us during the past year. You may have been present at the public welcome that we gave to Archdeacon Madden and Dr. George Hanson when they came back from their visit to Canada. I cannot quite carry in my own mind the number of meetings they addressed there, but it was something like an average of two or three a day from the time they put their foot on Canada till they started on their return journey. And yet I do not think we thought they looked overdone, but very well! and the cheerful message they gave us will encourage other deputations to accept invitations when they get a chance of going forth in the interests of the Alliance. We have also to thank the Right Rev. Bishop Hassé (Presiding Bishop of the Moravian Church in Great Britain), a member of our Executive Council, for attending, in company with the General Secretary, the Annual

Synod of the Waldensian Missions, held at Torre Pellice, Italy, last September. May I again impress on all our friends, when they go abroad, that they should look up the Evangelical workers on the Continent. We say we have the greatest interest in them, but they, on the other hand, rather wonder how interest is shown if we do not go and look them up. I hope you will take the trouble when on the Continent to find out where our friends are and try to encourage them. That will all help Evangelical Alliance work.

I should like, next, to refer to the Universal Week of Prayer, which has been, I suppose, if one may say so without making any comparison with other work, certainly not the least, probably a most, important part of our work. And I do not think you will feel that what I am going to say is not needed at the present time. I am afraid that occasionally the prayer meeting is not the strongest part of the Church's work in the present day, and I am disposed to think that whether in connection with the mission hall, or Y.M.C.A., or Church, or Chapel, we are equally bad in regard to the way in which our prayer meetings are attended. In this connection I do not think any one class can criticise another. Somehow or other, people honestly think that there is more important work to engage in than prayer, such as in going, perhaps, to preach the Gospel, or to take some class, or to attend some boys' or girls' meeting, or to do something in connection with the Y.M.C.A. or the Y.W.C.A., and that they can give some other time, though not stated time, to prayer.

In the work of our Alliance, as Mr. Webb-Peploe has said, we have a great deal to thank God for, and to take encouragement from, as we progress, and we do hope that you will in your various homes and circles try to get friends to join the Alliance. God seems in a marvellous way to bless the Alliance. Working wisely and in unison with the British and Foreign Bible Society and other organisations, we are able to get into countries where some Church bodies are unable to enter. God is blessing us at home and He is also blessing us on the continent of Europe, and in this connection we thank Pastor Fuller Gooch, who for years past has been continually our mouthpiece to friends in conferences on the Continent. We thank him with those others I have mentioned, and we trust that during the coming year there may be gatherings together of God's people, such as have been greatly appreciated during past years; and we hope that whatever may come politically, or in any other way, nothing will happen to prevent real Christian unity and harmony existing between ourselves and others who truly follow the Lord Jesus Christ. We thank God for the help we have received from many kind friends and supporters, and we hope that all of you who are not members of the Alliance will join us, so that altogether we may continue and extend this work which God has blessed for so many years.

I regret to announce that Sir Andrew Fraser has been unable to be with us to-day. We all know how hard he has been working in connection with the World Missionary Conference. He writes:—

22, *Heriot Row, Edinburgh,*
June 10th, 1911.

Dear Mr. Gooch,—It is with great reluctance that I have come to the conclusion that I must not go to London for your meeting on Monday. It gives me great regret that more urgent and apparently unavoidable duty—of an anterior obligation—prevents me from coming.

I should have liked to be present at the meeting and to have helped forward, perhaps a little, the object for which it meets. To one who has seen the work in non-Christian lands the exhibition of the unity of the Spirit seems of supreme importance.

The manifestation of unity in actual union may be still a thing to be long waited for, and we must have patience; but we can at least manifest our essential unity with our brethren in Christ by co-operation with them wherever that is consistent with loyalty to the light we have. With one Lord, and one commission to evangelise, and one purpose to preach to the Gentiles the unsearchable riches of Christ, there is surely much that we can do together.

Without unity and co-operation we waste our energies and weaken our forces in the presence of the enemy; and the urgency of the situation demands that we draw more closely together round our Divine Lord. I trust that from this meeting there may be a great impulse towards true unity. I know that you can easily supply my place, but I regret greatly that I cannot be with you.

I am, yours very sincerely,
A. H. L. Fraser.

We thank God that we have now got Sir Andrew Fraser over here with us, and we are very glad that he is near by—in Scotland. I feel sure I may send in your name an expression of our regret at his not being here and of our appreciation of the work he is doing.

Mr. D. E. Hoste

(Director of the China Inland Mission) gave an earnest address on "Christian Unity in China," which we shall publish separately in a later issue, after which

Archdeacon Madden,

who received hearty applause, said: My Lord and my dear friends, I am sure we have all listened with very much appreciation to the address that has been delivered by the last speaker, and what he said about unity in the mission field we may well apply to ourselves in the home field. I think it is wise that we should recognise the difference between *unity* and *union*. Unity is the spirit; union is the Body which we hope will be created by the Living Spirit. But our business this afternoon is with the Spirit, the Spirit of Unity; and that is the chief business of the Alliance. I am one of those who hope that corporate re-union may be the outcome some day of the unity of spirit of God's people. I have a vision of unity. But the *unity* must come first of all in our own hearts and our own spirits. We must love as brethren, we must not only love the sweet and the agreeable, but we must have the love that loves the disagreeable; and sometimes the brethren are not always as sweet and agreeable as we think they might be,

and we forget that it is possibly our own fault, and not theirs.

It has been said by Dean Armitage Robinson that before we can have real unity in the Churches we must, first of all, have a spirit of penitence. We must be sorry with a real, true sorrow of heart for some of the things we have said and some of the things that we have done in the past as Christian men and women. Surely there is not one of us here but deeply regrets before God Himself the unkind things, the uncharitable things that we have spoken about men who have loved the Lord Jesus Christ in sincerity and truth; some of the suspicions we have had about them—and I tell you, brethren, that suspicion is a sin just as much as hatred, or malice, or all uncharitableness. I heard a Christian man say—in fact, he said it of myself—cultivate a wholesome suspicion of some of your Christian brethren. God forbid! There is no unity that way, and while we stand for the Truth, what we want to consider is not simply where we agree with our brethren, but we want to study, as we have been reminded, the points on which we differ, and when we come to study these things we shall realise that the things that separate us are temporal, and the things that unite us are eternal.

This spirit of penitence is absolutely necessary before we can be baptised fully with the Spirit of Unity. There must be confession, there must be honest confession that we have misunderstood, that we sometimes have not taken the trouble to understand our brethren from whom we have separated, that we have not taken pains to get at their position; and because we have done so we have harboured unkind thoughts, and it is only on the basis of real thought and study and true charity that we shall arrive at the conclusion that the brother who differs from us has made just as earnest and prayerful investigation of the truths which he holds as you and I have. I feel that here along this line, as we look back at our unholy controversies, as we look back at the things that we have uttered, not merely from the pulpit, but across the dinner-table and in the drawing-room, on the one hand, about the Church, and on the other about the Chapel, the Presbyterian or the Methodist—these little contemptible things are hindering the outpouring of God's Spirit, the Spirit of Unity and brotherly love and concord, which ought to exist after all these hundreds of years of Christian teaching and Christian experience.

But Mr. Hoste spoke wisely when he reminded us of the God of Patience. We want patience. You cannot hurry the union of the Churches. What you have got to do is to foster the Spirit of Unity, and the way to foster the Spirit of Unity is by patiently praying for it on your knees. What is it that fuses? It is the fire. What made those Christians of the Primitive Church of one heart, one soul? It was the fire of God that fused them into one united body. We cannot have this unity, this fusing, without the Holy Ghost, the fire of God, burning up the suspicion in our hearts about our brethren, burning up the chaff with His unquenchable fire, and filling us with that Divine love that sees, in the case of every man and woman who has been at the Cross of Calvary, a true brother, a true sister, in Jesus Christ. In the face of the powers of evil to-day, in the face of the England of to-day, apart from the heathen world, our petty differences, our strifes are contemptible things. You cannot fuse these Churches, you cannot make them into one Church by some mechanical means. God forbid! That would be the beginning of the end of real, living, vital Christianity. But when the Spirit of God fills men and women, when they are full of faith and of the Holy Ghost, they will not be talking about their differences, they will not be emphasising things that separate; they will be standing shoulder to shoulder against sin, and intemperance, and gambling, and lust, the lust that is ruining and sapping society in England to-day and bringing down upon us what was brought down upon Ancient Rome. Luxury and lust are mightier than any army that can be hurled against the forces of Great Britain.

The Alliance has done splendid work in bringing before the Churches, all these years, this thought of unity. It has been a growing, accumulating force, and it has, during the last ten years, leapt into what almost seems practical politics. I am rather afraid of the rapidity, but I see this in it, that God Himself, the Holy Spirit, is in the Church, and abides in the Church, and has never left the Church, and will never leave her until that Church, the Body of Christ, is taken home to glory. I can see, I believe, the movements of the Blessed Spirit of Pentecost in the minds and thoughts of Christian people, shaping and directing us towards, first, the unity of the Spirit, and then the coming together as one great body, with one heart, one soul, one grand, enthusiastic, spirit-filled body of Christ, sweeping through the world, victorious, because it is not strong in itself, or in human organisation, but "strong in the Lord and in the power of His might."

Now, brethren, what we want to do is not to be simply *talking* about Christian unity, or lamenting over our unhappy divisions. We want to get on our knees, we want to pray for a baptism of the Holy Ghost upon all the Churches. We all want it. I remember, forty years ago, reading a sermon by Robertson, of Brighton—it made a very deep impression upon my mind at the time—on the subject of unity. I can never forget the illustration he used. I lived by the sea-shore, I was not too old to remember the days that I paddled in the pools on the sea-shore, and he told us that if we went down on to the sea-shore at ebb-tide we should see so many little pools with so many little fishes and crabs and all kinds of life, and they were all feeling as if they were in the mighty ocean itself. There they were all scattered, and going from one pool to the other, and all seemed satisfied just with their little narrow life and outlook. But he said that afterwards, when you came along and the tide had swept in, and swept over those pools, and they had all disappeared, there was the great ocean. It seems to me that what we want is a tidal wave of God's Spirit sweeping over the Churches, so overwhelming them that they will be lost in the great unity of the Spirit, the Spirit of the living God. That is what the Churches want.

The Alliance has been calling us to prayer. I like to think of this Evangelical Alliance with its message to the whole world, linking all God's people with a golden chain of prayer to the feet of God. I do not think we can understand fully what a power that Week of Prayer has been throughout the world. I heard of it right away on the prairies of the Far West, in lonely Saskatchewan, in little churches there scattered abroad. This one thing that bound them not only to Old England, but to all Christendom, bound them to the feet of the living God. We owe a special debt of gratitude to those men who founded this Alliance on the basis of intercession to God. It was the foundation bond of union. When we in Liverpool kneel together round the same table, and our dear Bishop invites the Wesleyan and the Baptist and the Presbyterian, and we all kneel down there and pray one with the other, when I get up off my knees I wonder where we are. Every prayer went to our own hearts as well as to the heart of God—the same language, the same phrases, the same pleading, the same acknowledgment of sin. Then we go forth and sometimes forget—oh, the pity of it!—that we have been kneeling, one heart and one mind. Now let us pray. Have patience, but have prayer, and let us use the prayer of faith.

I want to remind you of another thing. I think we ought to have more hope in the Evangelical Alliance. I like the keynote of this telegram which our Chairman read from the President. If there is any President that ought to be at once eliminated from a society it is a pessimistic President! If he does not believe in the success of his own society he had better retire. Now, Lord Polwarth not only believes in the present success of this Alliance, but he has faith for the future. "My cordial greetings to the meeting. I rejoice in the progress now manifest." A pessimist could not see it. What a splendid message that is! I testify that I can look back on a number of years of association with this Alliance. I can testify that the Alliance was never more alive than it is to-day, and that it is touching the religious interests of the world and the Christian Churches with a power as never before. It is a live society. A few years ago some of us thought it was getting moribund, and when a society gets moribund, the best thing is to bury it. Do not have a wake for it—it is not worth waking; do not put any candles round it, as they do in Ireland when there is a wake—there is no light in them. The best thing is to get rid of it. If a society is not doing work, have done with it. But this society is full of life and vigour at the present time, and as its President says, "I am persuaded that the Alliance will steadily increase in influence and usefulness." I hope you will put the note of optimism in your telegram of reply to cheer our good President, Lord Polwarth, and tell him he is a prophet.

I am thankful to see so much interest at a meeting in the afternoon of the week before Coronation week, and on a hot June day. It shows that interest in the Evangelical Alliance is growing and increasing. I feel thankful that not only have we a good meeting, but the whole spirit of the meeting has been on the true lines on which the Alliance works—that is, that we believe that God the Holy Ghost is not only the Author and Giver of our life, but is the one Source of true Christian unity in the Church of the living God, that is "the blessed company of all faithful people." When God's Spirit in His fulness fills that blessed company, we shall have the unity of the Spirit, and then we shall have a vision of that day when the prayer of the dear Master will have its great fulfilment, and we shall see the glory of God in the salvation of men.

The Evening Meeting.

Prebendary Webb-Peploe presided over the evening meeting, the proceedings opening with the inspiring hymn, "Stand up, stand up, for Jesus." Mr. Stanley W. Rodgers read part of Eph. iv., and Archdeacon Madden offered prayer.

The "Ne Temere" Decree.

In the course of an earnest address the Chairman said:—It was agreed this afternoon, in response to a generous telegram from Lord Polwarth, that a message should be sent to him, and the following telegram has been prepared and will be sent from this meeting, "A crowded meeting desires me to convey warm appreciation of your message. Everything encourages to a forward policy for greater usefulness. Kinnaird."

In seeking to put forward the cause of the Lord in connection with the Evangelical Alliance, there are only two points that I can venture to speak of to-night: one on which we shall all be agreed, and the other on which we must express our distress, and seek to take action by which we may deliver ourselves as a nation from dangers which beset us. We are exceedingly thankful that the Alliance felt itself called upon to invite Christians in all parts of the Empire to join, on the day before the Coronation, in earnest prayer for God's blessing upon our King and Queen. Such gatherings will be held in the Queen's Hall, three in the course of the day, morning, afternoon, and evening, and besides being meetings for prayer, a number of addresses will be given at them by men of influence. That is a point on which I think we shall have no distress or divergence of opinion.

But in distress there may be slight divergence of opinion on the subject of what is called the "Ne Temere" decree, of which all of you must have heard, and concerning which a resolution has been put into my hand by Mr. Gooch, which I am asked to move. The resolution reads as follows:—

"That in view of the widespread agitation of the public mind caused by the publication and enforcement of the 'Ne Temere' Decree throughout the United Kingdom and the British Empire, and in view of the principles embodied in the Decree, this Annual Meeting of the Evangelical Alliance (British Organisation), representing Evangelical Churches and Christians, cordially endorses the action of the Council of the Alliance in convening a second and larger

meeting, to be held (D.V.) in London on Wednesday evening, November the 15th next, to utter a united protest against the pretensions of the Church of Rome to make unscriptural decrees which claim to override the law of the land and are subversive of the morality, the peace, and the good order of society.

"This meeting further expresses the hope that Evangelical Churches, and Christians, and Organisations of every name will regard it as a solemn duty, as well as a privilege, to support the Evangelical Alliance by representation or by personal attendance at the meeting on November 15th."

There may be a few, probably only very few, in this gathering who are not fully acquainted with the meaning of the "Ne Temere" decree, and the pretensions of the Papal See in promulgating the decree in Great Britain as a demand which it has a right to enforce. It was passed in the Council of Trent in 1563, and is to the effect that :—

"Those who otherwise than in the presence of the parish priest himself, or of another priest acting with the licence of the parish priest or of the Ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders altogether incapable of contracting marriage thus, and decrees that contracts of this kind are NULL AND VOID."

For 350 years this decree had not been published in the United Kingdom, and then at the end of 350 years its publication in 1907 extended its operation throughout the world. At once Germany stood up and said, "It shall not be enforced here." Therefore the Pope said, "We do not enforce it upon you." Austro-Hungary has also refused to have it enforced there.

All of you have heard of the McCann case and how Mrs. McCann, a Presbyterian, was separated from her husband and children and ordered to be married again in a Catholic church. Rome steps in and says, "This man and woman are not united in holy matrimony." Therefore, according to British law, the children should be hers; instead of which they seize the children and give them to the husband. Even her clothing was taken away, and the woman left desolate and distressed.

Further, this decree puts forward the fact that no betrothal shall be legal unless the two persons stand before a priest, and he puts forth a paper to say that he witnessed the betrothal, and that therefore they are betrothed. In every other case of betrothal it is void. In an action for breach of promise, what happens if part of the jury are Roman Catholics? They say, "There was no betrothal," and therefore the poor woman, if she sues a man for breach of promise, has no standpoint, because there was no betrothal, according to the law of the Church of Rome. The whole thing is so monstrous and utterly absurd in its action that I cannot conceive any clever, thoughtful people submitting themselves to such an enactment as this.

From a common-sense point of view; and, secondly, from the point of view of morality, and position, and independence; and, above all, from a religious point of view, which we represent to-night here, it is absolutely essential that Great Britain should send back to the Church of Rome a positive declaration that the "Ne Temere" decree shall not be enforced or allowed in this land. We lack in independence, and dignity, and legality, and in every sense of justice and truth, and, above all, we lack in the Spirit of God, if we allow such a thing as this to be enforced in any part of our country.

I know that in Malta the Church of Rome holds its own, and I was ashamed that the Secretary of State for the Colonies, in the House of Commons, should say that there is not to be independence there, but that the civil law is to have no power because canon law prevails. But if Malta is still to have this painful position enforced upon it from the Parliament of England, Ireland has no right to have that enforced upon it, and we in England have no right to have it enforced upon us. Can you imagine a case in which there have been children born after a faithful, permitted marriage, and then suddenly—it may be a case of property and inheritance—it is to be declared that these people never married, and that the children were illegitimate, and therefore cannot inherit the property? The whole thing is so monstrous and so utterly in the Dark Ages—the darkest that ever were known—that I feel confident that England's common sense will rise and she will not permit this thing to continue. What we want is that Parliament and the nation should send to the See of Rome a positive declaration that we will not permit in any way that this act or decree be enforced in our land, and that we claim the right to exercise that liberty which hitherto has belonged to us. If Germany and Austro-Hungary have refused to accept the decree, why should Great Britain be a slave to the Papal See at Rome in this matter? *I beg to move this resolution more heartily than almost any other I have had to move on public grounds*, and with the deep conviction that if England does not rise and act we shall be more and more brought into bondage step by step. Rome does not mean to let you alone; therefore it is our duty to see that we claim the liberty at once, while we have the right and the power, and say, as a nation, "We insist upon the removal of this decree, and that we be left free from the action of the Church of Rome in this matter." May I move, therefore, the resolution entrusted to me, inviting you, and all, to this great meeting to be held on November 15th, and pledging this present meeting to do what it can to support and carry out the terms of that meeting in November. I now call upon the General Secretary to second the resolution.

Mr. H. Martyn Gooch (General Secretary): "We did not anticipate the presence of Lord

Kinnaird at this evening meeting. It is very kind of his Lordship to have come back again after the meeting this afternoon, and considering his many other engagements. The arrangement that I should second this resolution was merely made as chiming in with the ten minutes which is allotted me on the programme to speak to the Report. I venture to think you will all agree that it is desirable and necessary for his Lordship, if he will kindly consent, to second this resolution, so that it may go forth to the press and the public so proposed and seconded.

Lord Kinnaird.

Of course, if it is put in that way, it will give me the greatest pleasure to second this resolution, which I agree to with all my heart. I share the feeling of surprise that more people in England and Scotland have not risen against this "Ne Temere" decree. I have not had time to prepare a speech, as I had no idea that I was going to speak on this occasion. But no doubt between this time and November 15th a good deal may happen, and I hope that by then the country may be in some way aroused to see the great danger which we are exposed to, if we further allow these pretensions of the Church of Rome to be quietly admitted, and further steps taken by them. We know what object they have in mind; and while Protestants may go to sleep, I do not think any one can charge the Roman Catholic hierarchy with being among those who are not awake to carrying out what they believe to be their duty. In saying this, I may express still a hope that when our fellow-countrymen really understand this decree, and what it will mean if carried out, the great majority of them will share the feelings we have in this matter. Why they do not do so at the present time is a marvel to me. We must, I think, prayerfully and carefully consider the question, and I hope you will back up the Evangelical Alliance in what it is doing in order to try and wake the country to what we believe is a real danger of losing that backbone which has come to us as our Protestant heritage, and that which we have been fighting for—unity and union, on the grounds of Truth, Evangelical Truth, and Religious Liberty.

One admits that those who do not agree with us are entitled to their opinion. In this country we are governed by majorities, and all we can do is to try and put our point forcibly, quietly, and legally before the people; and then, I cannot help thinking, they will wake to the danger that is coming to this country, if for no other reason than that the Roman Catholic Church is putting its laws made at Rome in the place of the law of King George V. I was at Dundee the other day taking the chair at a great meeting on this subject. A minister who was present held up in one hand a copy of a legal document stamped with an official seal to say that certain people were married; and in the other hand he held up a copy of the decree of the Council of Trent. Then he most pertinently asked: "Which is to rule in Great Britain—the law of the Church of Rome, or the law of King George?" At present our Parliament seems to think that this matter is no concern of theirs, and that the law of the Church of Rome is to rule. I can only hope that between now and November, or if not during that time, afterwards, that the step the Evangelical Alliance is taking will wake up the people to a realisation that this is not merely an imaginary danger that is confronting us. If we are to lose the right of marriage according to the law of this country, I do not think it augurs well for the future of our country, or for our sense of liberty, in allowing these things to be done. It gives me great pleasure to second the resolution.

The resolution was carried unanimously.

Mr. H. Martyn Gooch.

While the subject of the "Ne Temere" decree is in our minds, will you allow me to refer to it before I pass on to other features contained in the Annual Report. On Saturday I had by the morning post, at my office, a very important letter from Canada. It came from Dr. Hoyles (President of the Toronto Branch of the Alliance). Dr. Hoyles emphasises the fact that the whole of Protestant Canada is aroused at the present time on the subject of this "Ne Temere" decree, and one result has been that the Churches in Canada are looking to the Evangelical Alliance and have promised to follow its lead in protesting against the decree. In that fact we have further evidence of fruit from the deputation which visited Canada. The spiritual results of the deputation alone are well worth far more than was spent on the actual undertaking. But we are looking for still greater results from a promise, and the fulfilment of the promise, by the Toronto Branch of the Alliance, that they will not rest content until from east to west and north to south of the Canadian continent there is a thriving Canadian Evangelical Alliance.

I had the great pleasure of preceding Archdeacon Madden and Dr. Hanson to Canada, to arrange for the visit they made there, and in my travels I noticed that some of the features that we find here prevail in Canada also. There is the same tendency towards disunity; and the position of Protestantism, at least in Quebec, is a shame to our British Empire, the Protestants there, being in the minority, feeling that they are forced to leave the field in the hands of the Roman Catholics. I therefore ask that your prayers will be directed to God during the coming year, that in His own way He will guide and lead our friends in Toronto, so that we may hear of good and lasting results from the Alliance deputation.

A written report of the Evangelical Alliance for any one year in no way sums up all the work of the Alliance. Much of its work is technical and confidential. In saying this I feel drawn to turn to Lord Kinnaird and thank him for the great interest which he manifests behind the scenes. It is not merely the question of Lord Kinnaird presiding here—he is always ready to do that, but, over and over again, the Council, and I, as General Secretary, have to turn to him and ask for his help in moving in this or that direction, perhaps concerning some technical or official matter which cannot be described in any written Report. Thus, during the past year, in connection with this "Ne Temere" decree, we have carried on corre-

spondence with official quarters, hoping that by bringing quiet influence to bear on those in high authority, we might hear that the Roman Catholic authorities were willing to withdraw this decree, at least from our Empire. But it has not been so. Hence the reason why we are holding a great meeting on November 15th will be found on page 14 of the Report. And I refer to this because it will convince you that the Alliance is constantly at work in private as well as in public, seeking to do through its quiet influence what cannot be done on a public platform. On page 14 of the Report there is a letter from Downing Street, which says:—

"*March 9th*, 1911.

"SIR,—I am directed by Mr. Secretary Harcourt to acknowledge the receipt of your letter of the 28th February, transmitting a copy of resolutions passed at a Conference held on the 25th February, on the subject of the attitude of the Vatican towards mixed marriages.

"2. As regards the second resolution, which refers particularly to the island of Malta, I am to inform you that the question was carefully considered by the Earl of Crewe in 1908, a date which was subsequent to the promulgation of the decree *Ne Temere*, and that his lordship decided that legislation on the subject was not practicable, a view in which Mr. Harcourt concurs.

"I am, Sir,

"Your obedient servant,

"G. V. FIDDES.

"The General Secretary,

"EVANGELICAL ALLIANCE."

You will see from this letter that in the matter of the pretensions of the Church of Rome to override the laws of our land and Empire the Alliance has only been able to obtain an official statement that "legislation on the subject is not practicable." Surely this calls for protest on our part, as citizens and Christians, and I feel sure all will do their utmost, by prayer and personal influence, to ensure a crowded gathering on November 15th.

Now may I ask that you will take this Annual Report away with you, and give it very careful consideration? You will find that there is a great deal crowded into a small compass. The Alliance has during the year touched a wide circle of interest, both at home and abroad.

We are hearing a great deal on all sides about ecclesiastical unity, and I am sure we all rejoice in every evidence of unity, even were it possible for the Churches to be fused into one. There are those labouring assiduously to that end, although uniformity is not in accordance with the plans and purposes of God, and it is certainly opposed in nature. On page 6 of the Report you find these words: "It has been well said that 'the real union of the human race lies in oneness of heart.' Our Lord prayed for the unity of spirit amongst His followers, not uniformity, but if, as I have pointed out, there are those who are working ardently for ecclesiastical unity, we can, as far as possible in the spirit of love, support and help them. But they are working for something which not all of us think desirable—the fusion of the Churches into one Church. They are working for that which many believe to be not in accordance with the Divine plan laid down in the Holy Scriptures. There is a movement in Canada, well developed at present, a movement for uniting the Congregational, and the Baptist, and the Presbyterian, and the Methodist Churches. It is a most excellent movement. But however good this and similar movements are, we as an Evangelical Alliance stand on a platform higher than that erected by ecclesiastical unity, the platform formed by the unity of heart and spirit and which allows me to go to Russia, or Canada, or to Timbuctoo, if you will, and wherever I meet those belonging to any visible Church, the Congregational Church, or the Church of England, or even the Roman Catholic Church, with a proviso—for there are true Christians in the Roman Catholic Church; it is not the Roman Catholics that we despise, but the *system* of Roman Catholicism—wherever one meets Christian brethren who manifest by their lives that they truly belong to Christ, he can say, 'We are one in Christ Jesus; let us love as brethren.' That is the great aim and ideal of this Evangelical Alliance, and there will be need for the Alliance to work for unity amongst the Churches, until all the redeemed stand in the presence of the Master.

One further thought. After all these sixty-five years the Alliance has begun to throb with new life, and we desire that its work shall not be merely Evangelical but Evangelistic, to seek the souls of men. I therefore ask you to pray that one development which may, under God, take place in this Alliance, in days and years to come, may be that it shall throw off the shackles of everything that is prejudicial to progress, and show that we as a society are not merely Evangelical in the wooden sense of "sounding brass, or a tinkling cymbal," but that we are Evangelical and Evangelistic as well, reaching out to save our fellow-men.

Two earnest addresses followed, Archdeacon Madden speaking on "The Evangelical Alliance and the Empire," and Rev. W. Fuller Gooch on "The First of National Treasures—a Tercentenary Warning." Both addresses are held over for future publication.

At nine o'clock an eventful day in the history of the Evangelical Alliance closed with the singing of the hymn, "The day thou gavest Lord is ended," and the Benediction pronounced by the Chairman.

"Men will misjudge thy aim,
Think they have cause to blame,
Say—Thou art wrong!
Hold on thy upright way,
Christ is the Judge—not they.
Love them, be strong."

The Reunion Outlook.

Notes and Comments.

A Great Enterprise. ARCHDEACON MADDEN at our Annual Meeting asserted that in his opinion many existing societies should be suppressed, having outlived their usefulness, and being a clog to Christian progress. The Evangelical Alliance, he emphatically affirmed, was not among moribund organisations that should cease to be, for in its sixty-fifth year it had renewed its youth and has a wider sphere of usefulness than it had ever before possessed. Under new and enlarged ideals the Alliance is making its influence felt in every quarter of the globe, and is showing to all the Churches that it stands for the assertion of the great fact that all true believers are "one body in Christ." Great ideals need striking concrete expression. It is impossible for men to believe that an organisation whose influence is world-wide and whose name throughout the globe is a household word among Christians can be a world power if its home be in a building approached by a dark staircase and with inconveniently arranged rooms. Men are more important than bricks and mortar, but progressive work can only be properly carried on in suitable edifices. The need for the New Alliance House becomes daily a more pressing necessity. A luxurious suite of offices for the Alliance is not the object it aims to attain, but it does aspire to and absolutely needs offices, reception rooms, and a convenient salon where aggressive evangelical and evangelistic work can be carried forward with due efficiency, and visitors can see that in London—the world's capital—there exists a centre consecrated for bringing about the prayer of our Lord: "*that they all may be one.*" Many friends have helped so far to reach this end, but much more is required to bring the scheme to completion. Surely there are some of the Lord's treasure keepers who are willing and ready to consecrate to this end some of the thousands or hundreds God has given them in trust? Now that the Alliance is proved to be a living element in the evangelical activity of Christendom its great opportunity has come, and its friends earnestly pray that the fifteen thousand pounds needed will be willingly devoted to the service of the Redeemer so that the work of the Alliance may grow and increase.

The Coronation and Union. We thank God for the spirit of "godly union and concord" that has been manifested throughout the country during Coronation week. The many tens of thousands of the Alliance Coronation Day of Intercession letter circulated, with "topics for prayer," the hundreds of united services held in towns and villages, and the cordial response in every place to the invitation as issued, have cheered the hearts of Christians. A Yorkshire vicar issued the following letter:—

"*There are diversities of ministrations, but the same Lord.*"

We, the undersigned, clerical and lay ministers of the Church in Giggleswick-in-Craven, desirous of maintaining the comprehensive and national character of the Church of England, cordially invite all Christian communicants to a celebration of The Holy Communion in a common thanksgiving for the solemn crowning of our Gracious King and Governor and as a united brotherly communion of the Charity of our ascended Lord and Master.

Those who acknowledge Jesus the Christ as the Supreme Authority and Guide, and enter more and more into His all-revealing Mind, are making progress towards the harmonising truths He represents. It is not that one Branch of The Holy Catholic and Apostolic Church, which is the blessed company of all faithful people, is making conquest of the others, but Jesus the Christ is making conquest of us all.

JAMES CLARK,
CHARLES W. BUCK,
JOHN W. BUTTERWORTH, } *Wardens.*
EDGAR W. BROWN,
THEODORE P. BROCKLEHURST, *Vicar.*

The spirit that inspired this invitation was found throughout the country, and in parish churches representatives representing all the interests of our national religious life were found asking God to bless our King and Queen. Criticism was not silent; it never will be as long as human narrowness chokes the channels of divine brotherliness; but never at any time was there such a spontaneity of joint worship and united prayer as during Coronation week. In the Queen's Hall the Rev. Dinsdale Young said he felt that they were on the eve of Pentecost, and he was not alone in his happiness when he realised that these things which unite are more important than those which separate. The spirit of the Alliance is permeating the Churches, and members are regretting, as they never before regretted, their severance one from

another through misunderstanding. We thank God, take courage and go forward with the work of sowing seeds of brotherly thought among the servants of the King.

"Points" and "Spirit." It has been well said that the points on which Evangelical Christians differ do not matter so much as the spirit in which they differ. This recalls the well-known remark of a philosopher concerning a friend with whom he argued continually: "We agree in everything but opinion." A spirit of union on main articles of belief and a whole-hearted attachment to the Saviour are the best possible preparation for real intercommunion between the servants of Christ who are members of different Churches. We hold our own opinions on matters of Church order and emphasise certain doctrines in accordance with the teaching of our own Churches, but if we have that "mind which was in Christ Jesus our Lord," we shall recognise in one another a bond of brotherhood that knits us close together. After all, we are all servants of the one Master, who is not only our Master, but our Saviour. When we remember that we owe to His love and sacrifice all that adds dignity to our life and saves us from sin, we cannot but think that those who share these blessings should out of love for Him strive to do His will by being and living as if we saw that we are all one in Christ. It is only when we allow the non-essentials that separate us to fill the horizon of our thought that any feeling of superiority to our fellow-servants of other Churches closes our minds to the true relationship between us. A Scotch paper lately published a series of reports on the prospects of re-union between the Established and the United Free Churches. One correspondent remarked that in his town there was little hope of a *rapprochement*, "because the ministers of the two Churches were not on speaking terms." This shocks us, but we ought to search our own hearts and endeavour to see whether we have not ourselves some personal feeling towards those who do not usually worship with us, based on social, historical, or ecclesiastical grounds, which cause us to separate Christians into two widely separated classes—those attached to our Church and those who are not. As long as we do this we have the spirit of exclusiveness which makes heart union impossible.

Religion and Liberty. Christian people seldom grasp these great words in their true meaning. The truth makes men free, and He who is the Truth is the centre of all true religion. Lord Acton in a posthumous work writes: "Assuredly the best things that are loved and sought by man are religion and liberty—they I mean, and not pleasure or prosperity, not knowledge or power." The Evangelical Alliance during its long history has struggled to obtain full liberty even for men with whom it has not agreed. It believes that the right to worship God in accordance with the dictates of conscience is essential for the possession of freedom, and liberty that does not carry this right with it is not worth possessing. Its members are knit together by a religious bond that makes them sympathise with all men who seek after Truth and claim the privilege of serving God as their hearts dictate. Accordingly in the past it has frequently intervened when ecclesiastical intolerance persecuted men of various races, and has done its utmost with successful results to win freedom for the oppressed and elementary rights for those deprived of them. In the world to-day the power of ecclesiasticism as a successful persecutor supported by the State has passed away, and we are faced by a fresh danger that may work even greater evil. A Continental cabinet minister has declared that it is the duty of all true social reformers to "dechristianise" their native land, and this means that all religious manifestations must be subjected to State regulation in such a form that liberty as understood in this country is not allowed to citizens. In Portugal religious instruction is forbidden in schools, and the Government has published an official statement in which it says, "There was swept from the national curriculum all the crowd of mysteries, miracles, and fancies which up to the formation of the Republic directed the moral destiny of the children. The school will be neutral—neither for God nor against God. From it will be banished all religions except the religion of duty, which will be the eternal worship of this new civic Church of the people." This is called "liberty" without religion.

Religious Statistics. We are not among those who believe that the spread of the Kingdom of God is measured by statistical returns. All statistics are liable to misinterpretation, and those connected with religious organisations are especially open to criticism. Different Churches compile their membership on different bases, and many ministers even within the same denomination adopt tests that are not identical in the admission of members. The recent comparative statistics published by a London paper must be examined with this thought in mind; but even when this is done, certain conclusions stand out

that give little ground for congratulation. It is clear that either the work of God is not going forward, or that men and women are becoming less inclined to identify themselves with the Churches as members. Probably both conclusions are right. The loss of the evangelistic note in many pulpits, and, we must add, the uncertain sound given in others, have not helped the spread of real Christianity. The Church exists to win men to Christ and to build them up in their most holy faith, and if the Gospel be displaced by clever moralisings or attractive up-to-date addresses on current events there cannot be prosperity. It is also a fact that the "shadowed doubt" so freely expressed as to the truth of fundamentals has made sensitive, conscientious believers unwilling to pledge themselves to Church membership, as they believe by so doing they accept dogma! We are convinced that Christ is "the Way, the Truth, and the Life." It is impossible to dissociate Truth from the path to God and from the life lived by those who tread that path. Vagueness inevitably leads to wandering in a maze of doubt, and the revelation of God in Christ carries with it certain root facts and truths which must be held firmly by the followers of the Master. Positive evangelistic teaching is the great need of the Church to-day, and when all its sections emphasise the doctrine of the Apostles centred in living faith in the living Master we shall see the end of complaints on Church attendance.

The Work of Missions. Sixteen years ago the then Archbishop of Canterbury wrote: "Looking at the phenomena which missions and missioners now present I am not wholly without anxiety. . . . Missioners began with a desire and appetite to convert the wicked, but that has been much resigned among even the more zealous for refined paths of spiritual advance for themselves and other clergy. But these have no effect upon the groaning, sinful souls who were our first love. Are these reached by the rebound? I doubt it." These words are even truer to-day than they were when first published. The evangelistic note is not heard as it once was. The passion for souls is in danger of being forgotten in the desire to tend our own garden and to make hard places smooth for ourselves. Before the French Revolution took place there existed all the machinery for "spiritual culture," but "the poor and the sinners were not sought out as Christ sought them." We know that it is unjust to compare the efforts of Protestant Christianity with those of the self-centred policy of the Roman Church in France before the Revolution, but we cannot close our eyes to certain facts that are visible to all who choose to use their eyes. Two lines of activity are commending themselves to the Churches to-day —social philanthropic work and spiritual hot-house culture among those who are devotionally earnest. On all sides there is a weakening of the evangelistic note, and sin is forgotten as the great evil that gnaws the roots of our life and for which the Gospel alone affords a remedy. Christianity can only live as a successful force when it is aggressive and attacks sin enthroned in the human heart. We bewail the lapsing of the masses and try to regenerate them by social service—a splendid duty, but not the fulfilment of our Lord's mission. All who love their Lord and Master must ask themselves the question: "Am I doing anything to win men from sin and to lead them to the Saviour?" Until the Churches work for definite conversions they will see their work progressing slowly and will lament many failures. When once they all preach to win men to the Saviour we shall hear no more about decreasing membership.

Liberal Christians. Not long ago a well-known layman said that what is really needed at the present day was a statement of belief that would embrace in one Church the Unitarian and Roman Catholic. He desired such a comprehensive Church that would annihilate all differences and make all its members feel that they could believe what they like and abandon what seemed unfit for them. We were reminded of this aspiration when we read the report of the spring assembly meeting of the Liberal Christian League, at which Monsignor Benson, the son of the late Archbishop, who has become a Roman Catholic, said he saw "in all the movements for re-union and co-operation a ladder being constructed which led to (Roman) Catholicism at the top." He added that the Church of the future "must have its roots deep down in the past, and the claim of Catholicism was that she taught no doctrine that was not held really and implicitly by the Christians of the first century." This is a claim that it is impossible to prove, but quite easy to disprove, even when making all allowances for the word "implicitly." The Rev. R. J. Campbell, who closed a keen discussion on the address, said "that there was a possibility later on, perhaps not in our time, of a re-union of Christendom on Catholic lines, but he ventured to hope with a certain concession on the part of the Church of Rome to the modern mind. Was it altogether impossible to hope for a modern Pope, if not in name, at

least in character? If that did come, many of them would be found within and not without the Catholic Church." We remember a strange poetic image, "as streams meander level with their source." The words sound well, but declare an impossibility. Re-union can only take place on New Testament lines, and it is impossible for the most modern of Popes to reverse the current of history and to bring back Romanism to primitive Christianity. Between "Free Church Friars" and a desire to have a place within a "modernised Church of Rome" Mr. Campbell appears to be drifting towards a mediævalism that is entirely foreign to the spirit of the Apostolic age. But then Modernism is anything but Apostolic—it is founded upon a rationalism that is corrosive of all Gospel teaching.

"Theology" in Germany. The highest Church Court in Germany, with Professor Harnack acting as assessor, has removed from his office as clergyman of a Cologne church Herr Jatho, who has the reputation of being one of the most eloquent and popular preachers in the country. The deposed minister has a large following, whose attachment he has won by his charm of manner and earnest exposition of his own views. For ten years he has gone from liberalism to liberalism until he denies the existence of a personal God, questions the existence of a future state, denies the divinity of our Lord, and banishes the supernatural from religion. These facts are admitted, and the tribunal could arrive at no other conclusion. It is startling to hear that hundreds of thousands of signatures have been signed to petitions in favour of Herr Jatho, and that the Liberal press is vigorous in its condemnation of the verdict. It seems that he is a preacher with a magnetic personality, and a man who has the gift of swaying the multitude by his eloquence, and of attracting readers by his obvious desire to propagate his views. We certainly have reached a strange position if a man can claim to be minister of an Evangelical Church when he rejects everything that is essential to the Incarnation and its message. If God be not personal and Christ be not divine, if there be no life beyond the grave, and no supernatural element in religion, then we have nothing in Christianity which we may not discover in Pantheism, and our Lord was simply a self-deceived enthusiast. This decision may have far-reaching effects, for all readers of German theological literature know that the Cologne preacher does not stand alone. We have frequently wondered how men holding the opinions of well-known Teutonic writers can call themselves Christian or hold posts as Christian teachers when they openly proclaim their rejection of practically every article of the Apostles' Creed except that which says our Lord was crucified under Pontius Pilate. We have sometimes thought this was accepted because Tacitus mentions the fact! A Biblical assertion would be open to suspicion.

The Dream of a Mystic. In a book entitled "A New Rome" its author gives an outline of his ideas on Unity among non-Papal Christians. The Unity he has at heart is visible Unity, and he is possessed with the belief that salvation is unification. In his scheme for the promotion of Unity he advocates a preparatory movement summarised under the four headings of Universal Order, World Mission, Faith, and Worship. A site of historic sacredness is to be chosen to be the meeting place of the territorial representatives of the Anglican provinces, who will there summon into conference the Old Catholic, Greek, Scandinavian, and Moravian Churches. Here, too, will be discussed with Lutherans and Presbyterians the question of Episcopacy, and all other religious communions might agree to treat in this centre with the Episcopalian bodies. Plans are made for the ordination by Bishops of non-Episcopal leaders "to become ministers of the grace of unity without reflection on their own existing ministry of the grace of salvation." The belief in the transcendence of the Atonement is the essential doctrine of the unified Church, and the breach between Catholic and Evangelical might be lessened if Evangelicals would agree to add to their Creeds the words: "I believe in a visible unity by the Holy Ghost," as this act of faith would concede by spiritual interpretation the whole basis for a simplified but still transcendent sacramentalism. In worship there should be devotional assimilation after the manner of the Ritualists with the Roman Catholics. This is necessary, for unless a man can worship with the redeemed in Christ in all places and at all times, there is no assurance that "he can be made fit to worship with the body of the redeemed in Paradise." Needless to say, such a plan for re-union would never be acceptable to Evangelical Christianity, for beneath it lies an ideal of the Church and its Orders that cannot be found in the New Testament, and its approximation to Roman methods of worship means for Evangelical Christians the acceptance of what they believe to be unscriptural.

A Solemn Warning. The twentieth century professes to face facts, and many are so scrupulous that they prefer to accept views their minds reject, because there is perhaps something in their favour. Dean Wace, in his striking lectures on Prophecy, says: "It is a most striking fact that side by side with the grand picture of a universal Church, comprising both Jews and Gentiles, and constituting the very body of which the Saviour Himself is the head, the Apostles drew also a picture of a profound corruption within that body, and that the latter prediction has been fulfilled as sadly as the other has been fulfilled gloriously." He shows that in the Apocalypse tremendous religious, moral, and political convulsions are foretold before the apostasy be overcome, and discerns in present-day events much to render such a prediction only too probable. Such predictions were utterly beyond human expectation when uttered, and the history of Christianity proves their truth. We must, he concludes, live in preparation for these supreme conflicts which both our Lord and His Apostles prophesied would conclude the present dispensation. It is well to be reminded of the dark side of revelation, and we are summoned to be more earnest in our hold of Truth and more devoted in our service of the Master in order that we may meet and overcome the dangers that lie before us. There is need for the warning at a time when anything believed is "as good" as anything revealed, and tolerance is based on the recognition that as all belief is doubtful, it is really not worth while contending for any belief. Such tolerance is worth nothing—it involves no Christian grace and calls for no sacrifice. Our tolerance should be based on the right of men to believe what their conscience tells them to believe and on our duty to lead them to a knowledge of the truth in Jesus. Apostasy exists and works ruin to souls. We must combat all forms of apostasy, and can only do so effectively by living near to the Saviour and more earnestly doing His will.

A Strange Affiance. We are only too sadly aware that in France religion has lost its deeper meaning for the great mass of the people. Political ultramontanism has killed attachment to the Church of Rome, and the rationalistic drift in Protestantism has made many who would be expected to be leaders of Christian thought vague in their doctrine and unsettled in their attachment to fundamental principles. It is not surprising that "advanced" Christians and the more sober-minded agnostics should unite in a common platform. They see that much is wrong with French life, and find in "moral culture" a solution for the evils that are manifest on every side. They desire to collaborate in organising a moral culture coinciding with "their common ideal of justice and fraternity. The elements of this culture are borrowed from all the philosophical and religious patrimony of humanity, *apart from those of the traditional beliefs which science has forced us to abandon.*" This means that the members of the League have abandoned historical Christianity as expounded in the Scriptures and the Apostles' Creed. Little can be expected from this alliance, as in the past all similar unions have become mere ethical debating societies, supplying their members with interesting essays and vaporous theorisings. Dr. Willoughby's article on page 149 shows that there is another stream of thought—part of the river of life—flowing through France. To bring into one main channel all the rivulets that flow through the land would be a great wish, and the need of accomplishing this wish is urgent if the French people are to be saved from atrophy of the religious sense, and theories that are "vacant chaff well meant for grain." The nation that produced so many eminent religious leaders in the past can have a bright future if it were loyal to truth, put her faith in God, and unite for aggressive Evangelistic work.

Facing Facts. The Rev. A. W. F. Blunt has already rendered excellent service to the cause of Unity by showing that much nowadays considered essential to the existence of a Christian Church was not thought to be necessary in primitive times. In a recent article in the *Churchman* he discusses "Orders and Reunion," and incidentally makes observations that prove him to be a man who sees beneath the surface. He firmly grasps the position that "Truth is greater than Organisation," and boldly says: "If the Vatican were to drop the claim of Papal infallibility and to recognise Anglican Orders, even so we should not be satisfied so long as it sacrifices, or tries to sacrifice, freedom to discipline, truth to mediævalism, Scripture to tradition, and sacramental grace to magic." He sees that the blame for schisms can be distributed to both sides, and that the Nonconformist systems were a natural and necessary development—an experiment that had to be tried. Writing as a Churchman, he condemns "the unscientific theory" that lies behind the negative uniformity of Nonconformity, and acknowledges the wonderful fruits of piety and philanthropy produced by this system. It is plain that he

has very little inside acquaintance with the best spirits of Nonconformity, or he would not speak of it as "spending all its energies on conversion and having little apparatus for edification." He considers the position of the English Church as peculiarly and "irritatingly" difficult to grasp and explain, because "it endeavours to hold in a due balance the complementary principles of order and freedom, of corporate authority and individual liberty, of Scriptural evidence and Church tradition." From the quotations we have given we see that it is not so easy as some imagine to understand one's own or other people's ecclesiastical viewpoints, but it is, happily, not difficult for those who love and serve the Master to recognise one another as His people. When we do this we shall think better of one another's Church principles, and when this is done we are on the path to Unity.

The Newest Theology: A Protest.

We are thankful to learn that the book reviewed under the above heading in our last issue ("Miracles in the New Testament") has been made the subject of a Memorial addressed to the Archbishop of Canterbury and to the Bishops of Norwich, Oxford, Gloucester, and Winchester. The text of the Memorial, signed by twelve clergy of the Diocese of Norwich, is appended :—

"We, the undersigned priests of the Diocese of Norwich, having had under consideration at a clerical meeting the teaching of a book recently published, entitled 'Miracles in the New Testament,' by the Rev. J. M. Thompson, Fellow and Dean of Divinity, St. Mary Magdalene College, Oxford, feel it to be our duty to call your lordship's attention to the nature of that teaching. It appears to us in the highest degree scandalous that such opinions should be professed by a priest of the Church of England whilst still exercising his office as a commissioned minister of the Church. We are convinced that the conclusions which the author of this book has reached and publicly enunciated are subversive of the Christian Faith as received and taught by the Church of England in common with the whole Catholic Church, and we believe that their condemnation by authority is urgently called for. We therefore respectfully approach your lordship, asking you to take such public action as will make it clear that Mr. Thompson's teaching on these matters, which lie at the heart of the Christian hope and life, is repudiated by the Church, and intolerable in her ministers. And we beg to assure your lordship that we have only ventured to do this with the gravest sense of the issues that are involved in a matter of this nature. We have no desire to see scholarship fettered, or reasonable freedom of criticism within the Church disallowed. But we feel that if such opinions as Mr. Thompson has published are tacitly recognised as permissible on the part of priests, the witness of the Church of England to the fundamental facts on which the Creeds are based is gravely compromised. We append extracts from the book in question, which will suffice to show the extreme gravity of the issues involved."

In the course of a graciously worded letter of reply to the Memorial, the Bishop of Norwich says :—

"As you are aware, at his ordination and on subsequent occasions, a clergyman in the Church of England uses these words: 'I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and of the ordering of Bishops, Priests, and Deacons. I believe the Doctrine of the Church of England as therein set forth to be agreeable to the Word of God.' I cannot myself see that some of the statements which you quote from this Book are reconcilable with the position accepted in such an expression of assent and profession of belief. It is not for us to dictate to another man what shall be the limits of his own thoughts and surmisings, but we can ask that one who has given his assent to the terms under which he is admitted as a minister of the Church should not teach anything contrary to those terms before he has repudiated such allegiance. I do not myself quite understand how a man can, so to speak, have it both ways—namely, both the position of an ordained priest in the Church of England and also the position of one who does not acknowledge the terms under which Orders are given. In many cases we find that in public life the resignation of his office is the price that a man has to pay to criticise the work or policy of the department in which so far he has been serving.

"It is a matter for consideration what action it may be wise to take in such a case; as you are aware, in only too many instances in the Church at the present time, in matters great and small, many men claim to be 'a law unto themselves' in the interpretation of the requirements and the doctrines of the Church of England as set out in the Prayer Book, Creeds, and Articles. All this rather complicates the question, when in some one particular, however grave, it is thought desirable that some clear action should be taken. My old experience as a schoolmaster has taught me that the difficulty of asserting discipline in some special case becomes enhanced in circumstances in which toleration has been allowed or claimed for other irregularities, though less serious.

"You will not think from what I say that I do not fully sympathise with the agitation of mind which you and your co-signatories show in this matter; my remarks only refer to some of the difficulties which surround the consideration of the best manner in which to deal with the situation. I trust, however, that in such a case as this means may be found of safeguarding the Catholic Faith without, to quote your own words, 'disallowing reasonable freedom or criticism within the Church,' and also without attaching such an undesirable notoriety to a misguided book as might rather tend to the dissemination than the suppression of any dangerous views that may be found in it."

The Bishop of Hereford and Nonconformists.

By a Member of the Incorporated Law Society.

When the leaders of Tractarianism—or as it is now more generally called, the Oxford Movement—first began the attempt to "Catholicise" the Church of England over seventy years ago, no more forceful warning was given against its tendency and principles than that of the loving and beloved C. B. Tayler, a devout minister of the English Church. He took for the title of his work on the subject that of "Tractarianism not of God," and in his preface he tells us that he paused again and again to consider whether charity called for any less severe indictment, only to be convinced that he was right in launching his work upon the world. Much water has gone under London Bridge since then, but still we are confronted with the question, Is this movement wholly of God? as its intolerant claims are remorselessly pressed home on an unwilling nation. The intolerance of this school does not grow less though, or perhaps because (as the Bishop of Hereford reminds us) the researches of dispassionate truth-seeking historical scholars have shattered the intellectual foundations of this school. There is a significant letter in the Life of Bishop Westcott given in his "Life" to the effect that he had been going through the New Testament with an eye to see what foundation he could discover for the principles of the school, and could not find any. (I quote from memory.) The Bishop of Hereford's truly Christian invitation to his Nonconformist brethren to join in a united communion service has been the occasion of a characteristic outburst of intolerance on the part of extreme Churchmen, meriting and receiving amazement and indignation at the hands of the liberal-minded members of the same Church of all schools of thought voiced by the *Times* and the *Spectator*. This intolerance has put to the test the real value of fraternal words with which certain sacerdotal High Churchmen have spoken of Nonconformists—words uttered no doubt sincerely, but of little value when the speakers refuse to regard a McCheyne, a John Bunyan, a David Livingstone, as worthy to be invited to the Table of the Lord under the auspices of the Church of Cranmer, Ridley and Latimer, of Charles Simeon, of Henry Martyn, and William Pennefather. To the English Church Union and its clerical and lay supporters the Bishop's action is a "shameful outrage" (speech of H. W. Hill in the Canterbury House of Laymen, *Guardian*, July 7th), and the equilibrium is disturbed of even the Bishop of Winchester (Dr. Talbot), of whom better things might have been expected from one fresh from the fraternal concord of the Edinburgh Conference. The Bishop's personal piety does not emancipate him wholly from the intolerance of the school with which he is identified. The extremists are very noisy, and in London and elsewhere bask in the episcopal smiles; but, after all, they are only a section of the Church to which they belong, and can only remain in the Church by disingenuous torturing of the Thirty-nine Articles. It is sorrowful to see the school claiming that it is the will of God that without a Bishop there is no valid ministry, and without that ministry no Church. To Lord Halifax the Reformation is regarded not as it was, in fact, a coming of Christ, a gift of the ascended Saviour, but a sin to be repented of in dust and ashes, and its work undone in the name of Christ. He is logical in claiming that the so-called Catholic Church has always substantially held the same doctrine even of the Sacraments. He is logical also in recently arguing that the so-called Catholic party must drive out the Evangelical and Broad Church school from the Church of England. This is no new thing, ages ago it was urged that one object of the Oxford Movement was to make a Dean McNeale as extinct as the Dodo.

The fact is, the extreme Churchmen are bound to be intolerant; they glory in it. What, for example, can exceed the arrogance of the teaching of the Rev. J. M. Neale, the hymn writer, among the most devout leaders of the school? More than half a century ago he thus addressed Scotch Presbyterians from a Scottish Episcopal pulpit: "It is because we are exclusive, because we are what the world calls intolerant that we are come among you. *We know* that our Lord's promise to be with His Church continually is made to us [Episcopalians], and not to you." And this from a man who failed owing to his extreme views to get promotion in his own Church. No wonder that he urged the attempt to extirpate Evangelicalism from his own Church before there could be the unity of the so-called branches of the Catholic Church. This growing intolerance of the Church of England was to him a matter for which he said he could thank God and take courage!

The following Resolution has been adopted by the Council of the Evangelical Alliance:—

"The Council of the Evangelical Alliance (British Organisation) desires to place on record its entire sympathy with the spirit of love manifested in the invitation extended by the Bishop of Hereford to Christians of different Churches in his diocese to join in a United Communion Service at the time of the Coronation, recognising that if, as is being so strongly emphasised to-day, we *are* 'one in Christ,' there might well be special occasions when Christians of every name can gather to manifest their unity around the Table of the Lord.

"The Council further expresses its feelings that, without disturbing forms of existing Church Order or worship, such occasions are likely to set forward, rather than retard, the cause of Christian Unity and the work of Evangelisation, as evidencing to the world the love which is enjoined in the words: 'By this shall all men know that ye are My disciples.'"

The Vatican and Mixed Marriages.

A RECENT issue of the *Canadian Congregationalist* contains the following information:—

"EVANGELICAL ALLIANCE CONDEMNS 'NE TEMERE.'

"That the Dominion and Provincial Governments alone are qualified to deal with matters governing marriage, and that they should withhold their sanction of any decrees and should refuse to recognise any decree as being legal or authoritative, was the opinion expressed by the General Committee of the Evangelical Alliance at a meeting held Friday, in Toronto. Five resolutions condemning the *Ne Temere* decree were passed unanimously, and it was decided to arrange for a mass meeting in Massey Hall in the autumn to protest against the decree. In the meantime an educative campaign against the decree will be carried on.

"The resolutions which were adopted follow:—

"'This Alliance, while recognising the right of all religious organisations to make disciplinary regulations affecting the members of such organisations, is of the opinion:

"'(1) That no religious organisation has any authority, directly or indirectly, to affect by its rules, decrees, or regulations, the civil rights or status of any persons who are not members of such organisation; and

"'(2) That it is the duty of the Dominion and Provincial Legislatures to prevent by appropriate legislation the possibility of the disciplinary rules or regulations of any religious organization from being enforced or recognized by the court of law to the prejudice of any person who is not subject to such rules or regulations; and

"'(3) That the various Provincial Legislatures, in the exercise of their jurisdiction to define by what persons marriages may be solemnized within their territorial jurisdiction, should frame or amend their legislative Acts in this respect so as to make marriages between persons competent by law to contract marriage when solemnized by the persons authorised by the Legislatures valid and effectual in law irrespective of the religion of the parties married.

"'(4) That the decree known as *Ne Temere* of the Roman Church can only be enforced in Canada with the sanction and assistance of the Dominion and Provincial Legislatures, and that in the interest of justice and equal rights it is the duty of these Legislatures to withhold their sanction to the enforcement of such decree, and to refuse in any way, directly or indirectly, to recognise the same as being of any legal validity or authority whatever in Canada.

"'(5) That if, as has been determined, the effect of section 127 of the civil code of Quebec or any other law of that province is to invalidate marriages of Roman Catholics unless solemnized in accordance with the rules and regulations of the Church of Rome, notwithstanding they may have been solemnized by a person authorised by section 129 of the said code, then the said section 127 ought to be amended or the law so changed as to remove this invidious and unjust distinction.'"

Religious Intolerance in Greece.

WE regret to read the following news in *The Orient*. The subject is occupying the active interest of the Evangelical Alliance.

"Patras has been the scene of considerable religious excitement of late, owing to the efforts of a certain priest to stir up the people against some Evangelical Greeks. Towards the end of March this excitement took form in the stoning by a mob of the hall where these men, under the lead of one Theophanes Zaphiropoulos, were worshipping. This leader was wounded in the head with a stone. The press took up the persecution also, publishing denunciations against these Evangelicals. Finally, early in May, Mr. Zaphiropoulos and seven others were summoned before the court to answer charges of heresy, proselytizing, and blasphemy. The court examined and cross-examined the plaintiff, who was the Orthodox preacher of Patras, and his witnesses, in the presence of a crowd of excited citizens, but could find not one of the charges proven. The court seemed to wish to act in truth and justice; but the fierce fanaticism of the mob had its effect, for the threat was openly made that if the prisoners were acquitted, the crowd would kill them. The accused were not allowed to make any defence, and were finally condemned to three months' imprisonment each, not on the counts made by the prosecution at all, but on the totally different charge of having insulted the Orthodox Church—a charge on which they had not been tried. Most obviously this was a case of trial by mob, not by justice. In fact, the mob complained that the sentence was too light, and had not the presiding judge ordered a strong detachment of guards to accompany the accused to prison, personal violence would have been done them. The crowd hooted them, crying out, 'Down with the Jews! Down with the Evangelicals!' At the prison their Bibles were taken away from them.

"Eight men are lying in prison at Patras, condemned to three months' separation from their unfortunate families. The question arises, does this act enhance the honour and prestige of Greece and of Greek justice? To the outside observer this return to mediæval methods is of a piece with the recent edict forbidding the translation of the Scriptures into the modern language, and with that prohibiting the sale of the modern Greek version of the British and Foreign Bible Society. Such attempts to shut out the light and to restrain religious liberty place the Greek government and people in a position unworthy of their better selves. Once the deeply religious Socrates was compelled to drink the fatal cup. Now the descendants of his murderers do him the high honour of praising the stand he took, while they take a position unfortunately comparable to that of his judges. We can but hope that a saner spirit will prevail in this professedly Christian kingdom, and that innocent men will be released from unmerited bonds."

Impressions of Home Mission Work in France.

By Rev. J. M. Willoughby, D.D.

THERE is much truth in the proverb that "The looker-on sees most of the game," provided only he be blessed with some sympathy and a good viewpoint. The writer had the advantage of both these privileges in a recent visit of inspection paid to certain typical stations of the Société Centrale Évangélique de France. This Society, formed by the amalgamation in 1910 of the Société Centrale and the Société Évangélique, is the recognised Home Missionary organisation of the Église Reformée—the old Church of Calvin, faithful to-day to those principles which linked it to the Reformed Church of England three centuries and a half ago, the Church whose refugees worshipped in the crypt of Canterbury Cathedral, as their descendants do to this day, the Church with which the famous High Church Bishop Cosin bade English travellers in France claim fellowship in Stuart times. The stations chosen for inspection were chiefly amongst the peasantry of the south, and the miners and manufacturers of the north, but some time was also spent in the metropolis, and in the south-west at Saintes and Bordeaux. Impressions gained in four so widely differing districts are at any rate improved by mutual correction, safeguarding the observer from generalising upon too narrow an experience.

Perhaps the first and most general impression made upon the mind of a visitor is the great respect paid to the pasteurs even in the most remote and ignorant districts. This bears out Bodley's well-known statement that the Protestants of France, numbering less than 2 per cent. of the population, exercise an influence far and away beyond their numerical proportion. Like another Presbyterian body nearer home, the Église Reformée makes no mistake as to the need of a thoroughly trained ministry, and it is touching to see these pasteurs working away in town and country with energy and skill enough to give them high place in any other walk of life, for a stipend that few London artisans would accept. With nothing but the Gospel, but with that Gospel known, lived, and preached, the men in charge of these mission districts have already won for themselves and their work a position of recognised dignity, which is full of hope for the future.

In this connection it is well to mention the statement met with everywhere in France, namely, that the immediate result of the separation of Church and State, while it has cost the Reformed Church many thousands of francs, which it can ill afford to lose, has been a great gain in other ways. French pasteurs paid directly by the State, however faithfully they might discharge their spiritual duties, had to labour under the disadvantage of being regarded as State officials, and their congregations were without the stimulus of personal responsibility for the maintenance of their Churches and the ministry. It is impossible now for the population of France, whether Roman Catholic or freethinking, voluntarily or involuntarily to misapprehend the position and purpose of the Protestant pasteur.

It will hardly be necessary to detail to readers of EVANGELICAL CHRISTENDOM the many proofs of deplorable necessity for Evangelical missions in France. Let it suffice to say that the professed atheist is usually as ignorant of any true presentation of Christ and the Gospel as the inhabitant of any land where the Gospel has never penetrated, while the professed Roman Catholic in most cases has only a perversion of Christianity which will help him to atheism directly a freethinking propaganda is brought to his notice. Under these circumstances it is impossible for any lover of France not to sympathise with a work which is, humanly speaking, the only hope for France.

It will be at once asked if there is any hope for a country like France, whose government is frankly anti-religious, and whose dominant religion is a Romanism forced day by day to become more helplessly ultramontane. Let facts give the answer—a few selected incidents out of many actually experienced. A few years ago the village of Madranges, in the department of the Corrèze, was possessed of a religion of the poorest type of debased Romanism. It was not at all atheistic nor in any way opposed to religion, but, on the contrary, devoted to such faith as it possessed, the best it knew. In a comparatively poor country, amidst the hills which were denuded of their trees to burn out the unhappy Huguenots who had taken refuge there after the revocation of the Edict of Nantes, the Church of Rome held undisputed sway, aided by the intense bigotry of the few property holders in the neighbourhood. The unwillingness or inability of the Bishop of Tulle to supply this village of about 400 people with a priest of their own, to render unnecessary a five miles' tramp in winter and summer to the nearest priest, was greatly resented by these simple folk, who had signed a unanimous petition to the Bishop. For a little while the sexton of the Roman Church in the village himself conducted some kind of service, reading such extracts as seemed suitable from the Breviary! Then at last application was made to the Protestant pasteur at Brive, who, overworked as he already was, accepted the invitation as a call from God, and delivered the first Gospel addresses in Madranges for many long year. Extraordinary success followed the effort, and though the Romanist authorities were quick to furnish a priest and even a new church when the Protestant work had begun, there is

to-day in the village a strong body of a hundred tried converts to the Gospel of the Lord Jesus, being steadily built up in their faith under the cultivated ministry of a devoted pasteur. The change is visible to the eye; already the quick-witted Frenchmen have so imbibed the freedom of the Gospel that all their outward life is affected. It is not an exaggeration to say that any one can distinguish a Protestant from a Romanist in that village simply by his bearing and the general air of prosperity attaching to a man whose freedom is due to the Son of God. The Society has, it need hardly be said, nothing to do with things temporal, but the life which now is, as well as that to come, must profit by godliness, as St. Paul asseverates. The converted villagers have so altered the conditions of life in their village that Roman Catholics are only too glad to benefit by the enterprise which Protestants are showing in the development of new means of livelihood organised to prevent migration to town, as common in France as in England. Similar changes, each with their own peculiar interest, are to be seen in other places, notably in Gourdon, where there are now only three Romanist families left; even in bigoted Treignac, where the Roman influence is great enough to prevent the pasteur from hiring a little land for a garden, and cruel enough to deprive converts of their means of getting a living, the Gospel is none the less all-powerful.

It will be impossible to forget a little gathering of recently converted men gathered in the pasteur's house to meet the visitors from England, each one of whom was paying for his conversion, whether by the loss of a home, by trouble in the home, or by deprivation of custom in trade, yet, far from pitiful complaining, there was an atmosphere of settled happiness based upon the "full assurance of faith," and not devoid of experience of the victory of truth. On the Sunday night, too, in that same priest-ridden little town the Temple was crowded with a congregation in which men largely predominated, almost entirely Roman Catholics, in spite of a rival attraction in the shape of a circus, and an attempt—apparently designed—to outbid the Protestant appeal by a special festival service in the Roman church hard by the Temple. Even in Tulle itself a congregation could be got together on a Monday evening to listen to the Gospel, though the pasteur there has the most difficult work of any in the department. Happily his own dramatic conversion when in the depths of despair through the hearing of the parable of the Prodigal Son has provided him with an experience of the power of God which enables him to labour on with hope and confidence.

Hundreds of miles away on the Belgian frontier are to be found other facts which eloquently testify to the hope for France if only the Gospel is preached. There the atmosphere is that of unbelieving indifference and love of godless pleasure, not unaccompanied by definite atheistic propaganda amongst the artisans and miners. It will scarcely be believed that there is a caricature of baptism, the parents of the child enrolling it as a member of the anti-religious body and solemnly promising that it shall be brought up to oppose every form of religion. At Saintes, in the south-west of France, the information was vouchsafed that the free-thinkers of that region recognise the difference between Protestants and Roman Catholics, crediting the former with a fidelity to truth and freedom denied to the latter. This may be true of other parts of France, and it will certainly accompany the expansion of Protestant work, but it is not yet general in the north-east. To add to the difficulties of Evangelistic effort in these parts intemperance has become a common sin through the introduction, comparatively late, of the use of spirits and liqueurs. Nor is persecution wanting. Mining and other companies, however lax the managers and directors themselves may be in regard to religion, generally offer substantial support to the Roman Church, and converts to Protestantism soon find themselves without work. In one centre the Mission has had to be entirely abandoned, owing to the impossibility of a miner retaining his work after conversion. It is allowable to be a free-thinker, a nominal Romanist, or a "nothingarian," but to be a Protestant is a crime.

Nevertheless, amidst it all there is triumph all along the line, only limited by the absence of men and means to carry out the work. In the populous region around Maubeuge truly wonderful work has been done, with such an absence of human support as proves it to be of the Holy Ghost. One Saturday evening, at the end of May, a cottage meeting was arranged in Sous-le-Bois, the bed and all other movable furniture being removed to leave room for plain benches. On an unusually hot evening there were between thirty and forty men and women grouped in that room, with at least as many around the open door, eager to hear the Gospel. At Sin-le-Noble on the following Monday, where a temple has been erected, a large congregation was gathered at an inconvenient hour again to hear the Gospel. At Bruay, to mention one more instance, two congregations gathered on an insufferably hot afternoon to hear the Gospel. Here, by the way, the pasteur relates with justifiable satisfaction, that one of the mine managers has so learnt the effect of Protestantism that he applied to the pasteur for Protestant workmen. The French are learning that Romanism is not pure Christianity, and that it is not necessary to become an atheist when education and enlightenment make adherence to the Church of Rome impossible.

Exigencies of space forbid details, but mention should be made of the great work being done amongst the young, especially the teaching of children on Thursday, the weekly school holiday, and the formation of branches of the Young Men's and Young Women's Christian Associations. On Ascension Day in Paris, at the annual festival of these last two associations, it was possible to thank God and take courage at the spectacle of some 2,000 young people gathered in the Oratoire for a bright service. In the east end of Paris Pasteur Cremer's work shows what might be done if only the many open doors might be entered by the Société Centrale Évangélique. In a great city like Bordeaux, in a country town like Saintes, in a tiny village like Aulnay-de-Saintonge, the same

story of a spreading Gospel offers ground for hope and faithful prayer.

What is this to us in England? What it ought to be to us is clear enough. The unity of Evangelical Christendom is no mere matter of external organisation, but the oneness of the *living organism*. An *entente cordiale* is stronger than a formal treaty, and practical sympathy with the Christian enterprise of a country like France is other and higher than ecclesiastical uniformity. Spiritually, at any rate, the barriers dividing nations have no real existence, and we know that the soul of a Frenchman is as dear to the Saviour as that of an Englishman or a Japanese. It can only be a spiritual loss to be ignorant of the state of religion in France; moreover, we cannot forget the close historical ties which bind us to the fair land across the English Channel.

Apart from such links as that supplied by the Norman Conquest, and even earlier history, Bordeaux was for three centuries an English city, and at times the English kings held more of France than its own sovereigns. At a later period, amid the tortuous policy of Catherine de Medici and the Guises, favoured England offered a ready asylum to the persecuted Protestants of France to England's permanent benefit. But this gain was surpassed when the mad folly of Louis XIV. drove the Huguenots to Holland, Prussia, and England; it would be a difficult matter to trace even a tithe of the families of England whose blood possesses some admixture of that of those who left everything for faith and freedom. The influx of a mass of law-loving, work-loving, and, above all, Lord-loving people such as the Huguenots, constitutes a debt to France which calls eagerly for repayment at the present crisis. Prayer, sympathy, and, where possible, financial support of French mission work would prove a blessing to England at the present time. May it not well be that the real check to religious decadence in our own country would be found in a forward movement against the infidelity and superstition which threaten us? Must it not be that the evangelisation of the Far East and the Far West will be rendered nugatory if Europe is lost to Christ? It is certain that a converted France would mean a great step towards preparing the world for the coming of its King.

Religious Liberty in Rome.

DR. GORDON GRAY, of Rome, writing in the *Missionary Record* of the U. F. Church of Scotland, says of the present favourable condition of religious liberty in Italy: "During the twenty-six years that have passed since we took possession of our new church in the Via Venti Settembre we have enjoyed the greatest liberty of worship under the Italian Government, as much so as if we had been all the time in our own land and among our own people. We can say with the historian of the early Church, as he closed his record and recalled the two years of the great Apostle in his hired house, that our ministry has been absolutely unhindered.

"The claim to Rome as the capital of a United Italy, affirmed by the representatives of the nation, dates from March 27th, 1861. There was a peculiar fitness in the choice of that day, just fifty years thereafter, for the first and greatest ceremony connected with Italy's Jubilee, when in the historic hall of the capital the King, surrounded by the free members of Parliament and by the municipal representatives, greeted all, and recalled "the memory of the men of thought, the heroes and the martyrs, to whom they owed their country." Amid many memorable sentences there is one that called forth the loudest applause, and has been the subject of the deepest interest to all the Evangelical communities in the city. For the first time in the history of Italy 'the Churches' have been recognized as having a distinct place in relation to 'the State' in Italy as it now is and is resolved to continue, giving an example of 'the peaceful harmony' which can exist between Church and State, a harmony which is 'the guarantee of a full and fruitful liberty.' This testimony from the Throne of the United Kingdom of Italy, and from the Capitol of Rome itself, has been felt to be so remarkable that there has been a disposition in certain quarters to hold that the words have not been rightly reported, and to put 'Church' instead of 'Churches.' One influential journal of Rome, the *Tribuna*, had it so, not observing that the harmony in that case could not have been affirmed at all in view of the attitude of the Church of Rome to the State as represented by the King and his Government.

"We of the Foreign Churches, on the other hand, can and do heartily bear testimony to the fact that all these years, since Rome became the capital of a United Italy, we have enjoyed the fullest liberty, and there have been the happiest and most helpful relations between us and the State. Special difficulties, it must be admitted, have to be met and overcome in the Evangelisation of Italy, but there is no field anywhere in which greater religious liberty can be enjoyed, nor a more sympathetic support found from leading statesmen and Liberal Members of Parliament, who represent 'the makers of modern Italy.' More than sixty years ago our Church had the wisdom to come into this field under the leadership of the Rev. Dr. Stewart, of Leghorn, and, while providing ordinances for its own members and those adhering to them, established in not a few important centres schools and missions, with Bible circulation, among the Italian people. In these Jubilee celebrations it should find a new incentive to give a fresh start to the movement which it so effectively encouraged at its outset."

Co-operation in the Mission Field: a Step towards Home Re-union.*

By the Right Rev. Bishop Hassé.

THE subject entrusted to me is one that appeals in itself with very special force to a Moravian, for if there is anything that seems to have been committed to us Moravians as a distinctive duty, it is the fostering of the spirit of unity among Christians (in accordance with our original name, the "Unitas Fratrum"); and this largely for the extension of the Redeemer's Kingdom in parts where His Gospel is unknown. Both these ideas, or principles, are happily blended together in the topic before us, *i.e.*, "Co-operation in the Mission Field as a step towards Home Re-union." Let me say at once that I realise the difficulty of dealing with it adequately, or of doing anything like full justice to it. There is one consideration, however, that encourages me in the attempt, and that is the fact that for eighteen months I was engaged on the Commission on "Co-operation and Unity" which prepared the report on this subject for the Edinburgh World Missionary Conference last year. That Commission consisted of eighteen members belonging to eight different denominations, men of the most divergent types of Christian thought and of the most varied views. We met as strangers, for the most part, but we soon found it possible to pray and to work together, and fully and frankly to consider this delicate subject; and finally we parted as brethren. We had our eyes opened to the importance, indeed the necessity, of co-operation abroad; we had our hearts gladdened by the discovery how much of it exists already, and it was with an uplifting surprise that we realised the glorious possibilities to be expected from an advance in this direction.

Much of what I propose to lay before you is, therefore, the outcome of evidence furnished direct from the mission field itself, through missionaries of most of the great societies, British, Continental and American.

Unquestionably, and happily, a great deal of co-operation is to be found to-day in many parts of the non-christian world, and the reason for this is not far to seek. The isolation of our missionary brethren draws them naturally closer to each other. They soon realise the inadequacy of the present forces at work. They see that the unity of the Church is an essential factor in the effectual evangelisation of the world. They are impressed in some parts by the waste of energy, *e.g.*, from overlapping. In face of the tremendous forces opposed to them they feel the imperative necessity of mutual help, and they value the strength that is gained from spiritual and social fellowship.

In addition to this, another important factor is now making itself increasingly felt, and that is the attitude of the native Christians, especially of the more advanced races, towards the subject of unity as opposed to the maintenance of denominationalism.

Movements have in many foreign parts long been at work *tending towards unity without implying it.* Joint meetings for prayer among the workers of different societies are of old existence; and in this united approach to God all have felt themselves drawn nearer one to another, and have been led more fully into the fellowship of the Father and the Son, through the Spirit.

Such gatherings have prepared the way for *Missionary Conferences*, at which methods of work and problems affecting all alike are discussed with much mutual benefit. These local conferences, held at first in the great cities of the East, have of late years developed into what are now known as "*General Conferences*," covering in many cases a very wide area. Whilst entirely unofficial, and possessing limited powers, they have more than justified their existence by fostering the idea of a unity that transcends all differences, and by emphasising the need as well as the advantage of comity and joint action.

Missionary *Comity* has rightly been described as co-operation rather of a negative than of a positive kind; but even negatives have their own place and value. It deals in the first instance with the delimitation of territory to prevent overlapping; so that, instead of rivalry within the same area, wider districts may be evangelised, and the minds of the converts saved from the perplexities of different competing forms of Church organisations. It has its difficulties, often of a very real kind, especially in the older fields; and whilst it appeals strongly to the sense of economy and efficiency, and also to the spirit of Christian charity which is so essential in the missionary cause, it has so far failed to touch all societies, some being unwilling to be restricted by any limits, others refusing to recognise any workers but their own. On the other hand, the beauty and benefit of this principle of comity have again and again been illustrated, as, *e.g.*, in the South Sea Islands, where already in Bishop Selwyn's time a scheme was formulated assigning different groups to different societies. The document embodying this agreement closed with the words of Scripture: "Let there be no strife, I pray thee, between my herdmen and thy herdmen, for we be brethren"; and it is still operative in blessing to this day.

Quite recently much the same thing has been seen in the Philippines, when, after the war between Spain and the United States, they were for the first time thrown open to the Gospel. Here also the different societies have divided the islands among themselves, and have filled them with Churches, which (as one of the missionaries writes) "scarcely *knew* that there is more than one Protestant Church." It was of these islands

* A paper read at the Eastern Counties Clerical Conference, held at Norwich.

that Bishop Brent could say: "There is, I believe, no part of the mission field where the strength of love and co-operation is greater than in the Philippines"; and he illustrated his meaning by telling how one of his last acts before leaving was to supply the pulpit of a Methodist minister during his absence, and he added: "I did that, Anglican as I am, and I prayed without a book, and preached without a manuscript."

Comity has, of course, other sides also, such as Church discipline, conditions of Church membership, uniformity of salaries paid to native agents (so that there shall be no pecuniary temptation for them to leave one society for another), and the question of advisory and arbitration boards. It is due to this principle of comity that much friction has been avoided; neglected parts have been occupied; resources have been made to go further than would otherwise have been the case; and where brethren have been found, even to this extent, dwelling and working together in unity, there the Lord has commanded His blessing.

The *positive* side of co-operation is seen in *joint action*, and it will probably come as a surprise to many to find how far this has already been carried. With certain aspects of it we have no doubt all been long familiar, *e.g.*, *Bible translation and revision*, on which the best scholars of *all* societies, European and native, have been and are engaged. Thus the ripest experience and highest abilities of all the Churches are enlisted in this important work, and the danger has happily been avoided of different missions issuing their own versions of the Scriptures, with all the confusion that would inevitably ensue.

In the same way much of the *Christian literature* abroad is in the hands of *representative* committees, who have rendered invaluable service to the various native Churches by the joint issue of magazines and books on Christian evidences, comparative religion, history, science, morals, and of a devotional character.

It has been found possible in some places to go even further. In East Africa a *joint catechism* has has been drawn up, and in West China a *union hymn book* is used by ninety per cent. of the Christians of the various denominations. In Central India the Friends and the Anglicans sing from the same collection without any doctrinal difficulty. These union hymn books are a significant sign and an impressive symbol of a new spirit of unity such as must gladden the heart of our Lord; and it is good to know that in these and similar ways the power of the press is being enlisted and used in the furtherance of His cause and Kingdom.

Another important stage of joint action is reached in *educational effort*. In some countries co-operation in this respect has become an absolute necessity if Christian schools are to be maintained at all, *e.g.*, in Madagascar, where the Government wants a monopoly of all education, and where the only possible future for Christian institutions is on a large scale and a broad basis such as can alone be furnished by the united efforts of all the missions. Unfortunately, the subject of education seems to bristle with difficulties abroad as well as at home, but even these may be made to yield to patience and forbearance. It is China that leads the way in this respect. In North China there is now a Christian Educational Union, controlling various grades of schools, leading up to the Shantung University, on the faculty of which all the various societies are represented.

In West China all the mission schools have a common course of study, and a common inspector. Here also there is a union University, formed by the federation of different missions, and comprising arts, theology, and medicine.

At Lovedale, in South Africa, workers for nearly all the Churches are trained together, and the same applies to Amoy (South China) and Bangalore (India), where six different denominations unite in one theological college. The effect of such joint study and training is naturally of the greatest value in promoting a good understanding and fostering lifelong friendships among the native ministers and leaders of the coming days.

At Delhi the utmost extremes may be said to meet, for there a Baptist has been lecturing to the semi-monastic students of the Cambridge Mission! Yet even this arrangement has been found to work quite satisfactorily abroad.

"*The most complete example of joint action* (I quote the words of the Edinburgh Conference Report) is the Mission to the Aboriginals of North Queensland. This was started in 1891 as a joint undertaking of the Moravians and the Federated Presbyterian Churches of Australia. According to a fixed agreement the Moravians furnish the staff of head missionaries, whilst the Presbyterians provide the bulk of the money required for the support of the mission."

It is suggestive that the same Moravian Church which was privileged to lead the way in the modern missionary movement should be the one to set the example of the possibility and the value of the fullest and closest co-operation in missionary work that has as yet been ever known.

Another phase of joint action is that of *united Evangelistic efforts*. In Japan and India attempts have of late been made in this direction, and the public manifestation of spiritual oneness of aim given in this way has, we are told, had a marked effect both upon the workers and on the people to whom the Gospel is brought by such a united testimony.

Joint action in *philanthropy*, in seasons of distress or calamity, in famine years, or when the plague is raging, is only natural; and one cannot forget how in China, during the Boxer riots, the native members of all the Churches, including the Roman Catholic, laid down their lives with equal courage, rather than deny their faith in our one common Lord.

This thought brings me to *the attitude of* those whom we speak of as "*the natives*" towards this great subject of unity, and here we touch a point of the deepest significance. In many parts, especially the older mission fields, they have before them the spectacle of a divided Christendom, different Churches worshipping in different ways, holding different views, governed according to different administrative methods. And though to a certain extent they are, in some cases at least, accustomed to a variety of sects in their own religions, yet the more thoughtful and enquiring

among them know that the Christian ideal is unity, not division.

It was a Hindoo who asked this searching question: "Why should we, native Christians of India, be separated one from another into different denominations because the Christians of the West have fallen out and are not able to agree?"

And it was a cultured Chinaman who told us at Edinburgh that "Denominationalism has never interested the Chinese mind. He finds no delight in it, though sometimes he suffers for it."

Such statements "give one to think furiously," as the French say. They also raise some very serious thoughts. Is it, *e.g.*, right for us to perpetuate our "unhappy divisions" among other races, even though these divisions have not always sprung from mere human perversity? Are we thereby giving a faithful representation of the Church of Christ? Ought we not to let others benefit by our experiences, and to aim at planting in every non-Christian land *one* strong, united Christian Church?

Whatever our views may be on this point, it is certain that more and more the ideal of an undivided National Christian Church is coming to the front *among the converts*, especially of the more advanced races; and this is greatly fostered by the growing national consciousness which is so strongly in evidence almost everywhere. Missionaries are realising its meaning, and are preparing for the inevitable. So, *e.g.*, the great Centenary Missionary Conference at Shanghai (1907) declared its determination to work for "one united Christian Church in China, under the sole control of the Lord Jesus Christ, governed by the Word of the living God, and led by His guiding Spirit."

In the following year the West China missionaries of eight societies met at Chengtu, and adopted as their aim "One Protestant Christian Church in West China," with a common basis of Church membership and a common declaration of faith. In India a "South India United Christian Church" is already in existence with a *communicant* membership of 130,000; and in East Africa a remarkable scheme has been formulated by eight missions for the establishment of one united native Church on the basis of the Bible as the standard of belief, the Apostles' and the Nicene Creeds as the expression of the Church's faith, the two sacraments, and "a duly ordered and properly safeguarded ministry." In this case even the Friends agreed to the observance of the sacraments, and all alike accepted a common form of liturgy.

The mere bald statement of facts of this kind (and these are but specimens) indicates a surprising change in the views that prevailed, say, twenty years ago. Great possibilities are suggested, culminating in the vision of a happy day, when, in other lands, if not in our own, it shall be seen that "the multitude of them that believed were of one heart and of one soul"; when denominational distinctions shall no longer separate Christian from Christian, but when they shall actually and visibly be "all one in Christ Jesus."

Taking this as the goal, two different methods suggest themselves for its attainment: (*a*) Organic Union, and (*b*) Federation, up to the point of full intercommunion. The former will naturally apply more to societies on a similar basis; the latter is probably best where special stress is laid on organisation or orders. Each course will have its own place and share in the silent movement that is slowly but surely preparing the way of the Lord, in furthering a unity that shall be vital and self-evident and convincing.

We here at home cannot ignore what is thus going on abroad, nor can we be indifferent to it, for in it there is *a challenge to us*.

This brings me to the last point: *In what sense can co-operation abroad be said to be "a step towards home re-union?"*

It is clear that there must be for the present, and probably for a long time in the future, a close connection between the Missionary Societies and the Churches behind them. Whatever may take place abroad, the problem of unity cannot be solved without the hearty consent of all concerned. Hence the duty for us of marking the signs of the times, and studying the developments on the Mission field, which evidence the workings of the Holy Spirit, especially among the native Christians in other portions of the one Catholic Church. Hence, also, the need of care lest, by our influence or example, we should place any obstacle in the way of a unity towards which they are being led. It comes as a warning to be told that the main difficulties in regard to its attainment are due to our Western ways and ideas. It is somewhat of a shock to find that some converts in India were prevented by their home board from federating with other native Christians as they wished to do. It is still more significant to be assured that if the missionaries do not seriously take this subject of unity in hand, *it will be settled independently of them*; and to have a statement like that of the Bishop of Hankow, that the alternative to meeting the Chinese demand for a united Church is to "forfeit the position of leadership among the Christian forces of China."

Does not all this suggest the thought that the Macedonian cry which long ago led the early Church to the work of foreign evangelisation is now reaching us in another form from abroad, and bidding us, in these days of opportunity and responsibility, close up our ranks and concentrate our divided forces, so that as one great and really united army we may go forth to the coming campaign? What confirms this view, and emphasises its importance, is the fact that of late years not only has the idea of unity come very much to the front here at home, but that for some time *certain unifying influences* have been at work among us *on a distinctly missionary basis*. There is, *e.g.*, the "Student Volunteer Movement," which is bringing together the very flower of all our colleges in the interest of missions; the "Laymen's Missionary Movement," which has touched the United States and Canada as nothing else within living memory, and has called forth unexampled liberality of giving. The "Young People's Missionary Movement," with its invaluable text books for mission study classes, is another similar agency full of promise; and all these organisations, starting from the same standpoint, and working up to the same great end, are contributing to a unity of purpose among all our Churches for the carrying out of

the Divine commission which rests upon us all alike.

In one important feature we here in England are sadly behind our brethren in America and Germany. Both these countries have joint Mission Boards, through whose agency the different societies are constantly brought into touch with each other, and joint conferences are organised for the discussion of missionary policy and methods. Knowledge of the work as a whole and its general needs is thus spread, a wider outlook is given, the workers and supporters (the missionary enthusiasts) are brought together who otherwise would scarcely ever meet, mutual acquaintance ripens often into respect and friendship, and in this way the spirit of unity is strengthened and spread.

It is to be hoped that ere long some organisation of the same kind may come into existence among us here in England; we know far too little of each other's doings in the mission field; we have too long maintained our characteristic isolation and reserve, we have denied ourselves the healthy stimulus that comes from deeper knowledge and a broader outlook, we have suffered from the lack of statesmanlike plans for the best use of our resources and the best development of the work in its entirety.

Two utterances of the chairman of the Edinburgh Conference, given in his emphatic way, made a deep impression both at the time and since then, and both of them touch the subject now before us. "There never has been a period," he said, "when in *all* the non-Christian countries the conditions confronting Christianity were so favourable for a great, united, and well-considered advance as at the present time."

And, again, he asserted that such "a well-considered plan of co-operation in the missionary work of all the societies, entered into and carried out with a sense of our oneness in Christ, would be more than equivalent to doubling the present missionary staff without adding a single worker."

If we admit the validity of these two statements—and they cannot be questioned—do they not present *an appeal* to us here at home of well-nigh irresistible force? There is nothing of mere sentiment in it, nor is it a question of expediency; but it does involve the high interest of the cause of Christ, the spread of His kingdom, the glory of His holy name, and the discharge of the sacred trust which He has laid upon us. The supreme task committed to the Church is to carry His holy Gospel to all the world and to every creature in it. After these twenty centuries it is still far from its completion; and this is largely because of the disunion of Christendom. Amid our differences we have too often forgotten our Lord's last prayer in the upper room, when He gave expression to the strong desire of His heart regarding His followers of every age and every land, "that they all may be one"; and then added the reason, "that the world may *believe*."

We need not read into these sacred words the idea of any organic union, or of uniformity, which may be neither practicable nor essential; but there is in them clearly *a condition*, without which the winning of the world for Christ is impossible. Its fulfilment ought not to be beyond us, especially in view of what has been already accomplished abroad.

If a few years ago the troops of all the great European Powers, otherwise widely divided, could co-operate to raise the siege of Pekin and rescue the Embassies, surely the Churches should be able to co-ordinate their forces and resources in view of a yet greater need.

This is a matter that cannot be dealt with merely at the circumference; the centre, the heart, must also be affected. We here at home need something more than a unity which brings us together on platforms or for conventions, or even a unity which is carried into social work. Such a *limited unity* does not impress the world in the very least. We need *the recognition* of something far deeper, which is not of man but of God, viz., the unity of the Spirit; and then *the manifestation* and the expression of this in love: the love that harbours no suspicion and tolerates no cold aloofness; the love of which our Saviour spoke when He said, "By this shall all men know that ye are My disciples, if ye have love one to another."

There is only one place where this can be learnt and gained. It is at the Cross. There love displaces sentiment. There Divine love is seen in the Divine Sacrifice. And our love must have in it the sacrificial element, the crucifixion of self; yes! and it may be of many of our prejudices, if these stand in the way of the attainment of our Lord's ideal and purpose of unity.

We cannot separate the great Commission from the great High Priestly Prayer, with its central note of oneness running through it. And because the two are so vitally connected, because the evangelisation of the world and the redemption of its people are dependent upon the oneness of Christendom, therefore the deep importance of our doing our utmost to promote unity here at home, even as it is being promoted abroad.

It *will* come! but not till we are *ready* for it. It will come from within rather than from without. It will be the result not of negotiations (though these may pave the way), but of the action of the Holy Spirit upon willing hearts and minds. When in penitence, and humility, and devotion we lay the sacrifice upon the altar, the fire will fall from heaven as it did at Pentecost; and that fire of God is the only power that will ever fuse us all into one.

Shall we not pray and prepare ourselves for it? hastening the coming of the glad day by our intercessions, and furthering in every way possible the tendencies that are making for unity?

This is what *many in all our Churches* are doing already; it is what *many more* are longing for. And the answer will not be withheld. The vision may tarry, but assuredly it will come. And with it such an increase of power and effectiveness in Christian service as we have never yet seen! A truly wonderful inflow, *and outflow*, of blessing. A divinely united Church will be a quickened Church; and a quickened Church will be full of spiritual power. *Its oneness* will be a testimony that will tell. *Its unity* will be its strength; and, above all, it will be to the glory of the Lord our God, and for the spread of that kingdom which is "righteousness and peace and joy in the Holy Ghost."

Christian Unity in Liverpool.

Evangelical Alliance Garden Party.

On October 1st, 1845, two hundred and sixteen Christians, representing twenty denominations, met together in Liverpool for the definite purpose of promoting Christian Union and Co-operation, with the hope of advancing, by means of that union, the interests of Christianity throughout the world. Unity, liberty, charity prevailed throughout the proceedings, which terminated in thankfulness and hope: it being determined that a second Conference should be held during the course of the ensuing year in London, to form, if it should then be deemed desirable, an Evangelical Alliance, for the promotion of Christian Union.

The story of the London Conference, and its results, are known to-day throughout the world. As Lord Kinnaird remarked on a recent occasion, "the interests of Christian Union have been assisted by various movements during the past century, but to the Evangelical Alliance is due the place of special honour for its long and successful labours for the reunion of Evangelical Christendom, labours the results of which are evident to-day at home and abroad."

Nearly sixty-six years have passed since the Liverpool Conference referred to, and the writer, as he mixed with the numerous guests at the Alliance Garden Party, given by Mr. and Mrs. T. A. Leigh, in their grounds at Birkenhead Park on June 29th, recalled those earlier Liverpool days, and reviewed with thankfulness the steady course and fruitful work of the Evangelical Alliance over so long a period.

Among those present at the Garden Party were Archdeacon Madden (representing the Bishop of Liverpool, absent through illness), Rev. George H. Hanson, D.D. (who had kindly come from Belfast for the occasion), Rev. John Thomas and Rev. T. R. Dann (representatives of the Free Church Council), Rev. F. S. Guy Warman, B.D. (Principal of St. Andrew's College, Birkenhead), and many representatives, ministerial and lay, of religious life and work in Liverpool.

Mr. and Mrs. Leigh received their guests on arrival; a pleasant hour previous to the meeting being spent in the study of refreshments and various enticing recreations.

The meeting, held in a large marquee, was presided over by Mr. Alexander Guthrie, who, in the course of his remarks from the chair, referred to the associations of the late Dr. Guthrie (his father) with the formation and early years of the Evangelical Alliance, further explaining the varied objects for which the Alliance exists.

Mr. T. A. Leigh, after reading the following letter from the Bishop of Liverpool (Dr. Chevasse), cordially welcomed all present, and in his remarks expressed the great pleasure it gave both himself and Mrs. Leigh to see so many representatives of religious life and work in Liverpool brought together under the auspices of the Evangelical Alliance.

"*The Palace*, 19, *Abercromby Square*,
"*Liverpool*,
"*June* 19*th*, 1911.

"My dear Mr. Leigh,—Many thanks for your letter. I am exceedingly sorry that I cannot be present as I promised at the meeting which you have arranged for June 30th. The doctors have ordered me away for three months, and I am obliged to leave Liverpool on June 29th, in order to return in time for the Ordination on Sept. 24th.

"I earnestly hope that your gathering will tend to promote the growing spirit of union amongst Christian people, which is one of the most hopeful signs of our times.

"Yours ever faithfully,
"F. J. Liverpool."

Rev. Dr. George Hanson gave an interesting *résumé* of the work which Archdeacon Madden and he had performed in the course of a visit to Canada on behalf of the Alliance. He alluded to the great and growing need there was for co-operation between the Churches in that vast country, the immigration into which was so enormous. The problem which faced the Churches in Canada was as to how to reach all the people of different nationalities and different beliefs with the means of grace. The only solution of that great problem lay in the co-operation of the Churches and the economy of workers and establishments.

Archdeacon Madden, with his usual heartiness and vigour, spoke of the actual work of the Alliance. Under its auspices it was possible for a Baptist to believe in adult baptism, and for a Church of England minister to hold strong views on infant baptism, and yet be allied on the great Evangelical Truths which were of the essence of our common Christianity. The Evangelical Alliance was not a parochial or merely British organisation, but touched the whole world.

The General Secretary (Mr. H. M. Gooch), after referring to various aspects of Unity to-day giving cause for hopefulness of greater things to follow, made an earnest appeal for new supporters, and for the rallying to the platform and work of the Alliance of more of the young life in our Churches.

"I YIELD to none in zealous guardianship and proclamation of the central and fundamental doctrines of the evangelical faith, but it is possible so to contend, even for central things, as to lose the sense of relation and proportion, and by the manner of our controversy we may lose the clear sight of the supreme values. The first necessity of all vital and tenacious hold upon the evangelical verities, and of fruitful ministry in them, is the Spirit of the Lord Jesus, which alone can clarify the atmosphere and remove suspicion and misunderstanding. I know this is a great commonplace, but just because it is a great commonplace we are prone to forget and ignore it; and once it is forgotten the sublime hills are clouded and the spirit of controversy gathers about things that are secondary and even remote. Our supreme need is a deepened love and reverence and devotion to the Lord Jesus Christ; then in brotherly union and courage we shall be able to meet and solve the great and pressing problems that are clamouring at our door."—*J. H. Jowett.*

Correspondence.

LETTERS of interest from all parts of the world reach the Council from time to time. We are most thankful for the encouragement which they bring, as well as for the evidence which they supply of the valuable agency in promoting the objects of the Alliance afforded by this magazine, EVANGELICAL CHRISTENDOM. Two or three helpful communications, lately received, are appended:—

Canadian Presbyterian Mission,
Tamsui, Formosa,
May 24th, 1911.

The General Secretary,
Evangelical Alliance,
London, England.

My dear Sir,—The papers with subjects for the Universal Week of Prayer have just come to hand. Though I have not been able to give report of our Week of Prayer, we nevertheless hold this as a special time of intercession every year. Chinese translations are sent from Shanghai.

I can bear testimony to the fact that the Evangelical Alliance is a great help to me in the foreign field. There is nothing in spiritual Christian co-operation that has appealed and does appeal to my entire nature as the Evangelical Alliance. It is working under the Divine guidance as a leavening process in the unifying of the members of the body of our Risen Lord throughout the world. Its appeal to this spiritual communion of the saints, to the infallible Truths of the Bible, to the blessed hope of the Parousia, has brought me into very loving sympathy with all the members of the Alliance throughout the world. Eternal praise to Him who set on foot such an Alliance, and as He must have been the Originator, He shall work through it to His glory, and to the gathering together in heart, life, and practice the living members of the militant Church.

The Alliance is becoming more widely known and more appreciated with the years, I think more especially in the foreign field. We are at present trying to establish missions among the savages of Formosa. There shall soon be open doors, and we must enter without delay.

We greatly appreciate EVANGELICAL CHRISTENDOM.

Yours in the service of the Master,
DUNCAN MACLEOD.

North Japan Mission,
Yokohama,
May 26th, 1911.

Dear Brother,—I have read and signed this early call for the Universal Week of Prayer with a great deal of pleasure. It seems to surpass in point, in brevity and compass any of the calls for prayer I have yet seen. I looked at it especially to see how the subject of peace was presented, and think it strikes at the heart of things when it strikes at the heads of the nations. It is in their power more than of any others to follow after "things that make for peace," as witness the late King Edward's example, and that of the present President of the United States and Earl Grey.

May the ushering in of the year 1912 be the exact converse of the ushering in of the war of 1812, and avert for ever the possibility of a future clash of arms between the two great kindred nations of the Old and the New World!

Most sincerely yours,
JAS. H. BALLAGH.

Pasumalai, S. India,
May 19th, 1911.

Dear Brother,—It gives me great pleasure to sign the circular letter for the call to prayer for 1912. The Week of Prayer always means a great deal to us, and we feel the power of the world-wide intercession at that time. The Indian Christians enjoy the day, and get great good out of it. As last year, so for 1912, I shall do my best to have the topics translated into Tamil and printed in the *United Church Herald*, the organ of the United Church of South India. I was greatly interested in the book, "The Problem of Unity," that the Alliance printed. It contained many strong addresses, and ought to do much to further the movement of unity. God grant that the day may soon come when we shall all be one in Christ Jesus.

Sincerely yours,
JOHN J. BANNINGA,
American Madura Mission,
S. India.

Steamship "Portugal," Madeira to Loanda,
off Cape Verde, April 6th, 1911.

My dear Brother,—Yours of Feb. 24th, with enclosure, reached me at Madeira Islands. The "Ne Temere" decree of Trent should be resisted in every possible way. If you have any report of speeches made I should be very glad if you could favour me with a copy. I feel that the opportunities and responsibilities of the Evangelical Alliance were never so great or of such world-wide importance as in these days.

I had a delightful time with Lord Kinnaird. It was a great regret to me that my hours were so few in London.

Faithfully yours,
J. C. HARTZEL,
Bishop for Africa, Methodist Episcopal Church.

Writing on June 2nd an esteemed correspondent in Tasmania says:—

"I trust that the Evangelical cause is prospering in England. Out here it is gradually dying, I am afraid. At any rate, we seem in a bad state in Tasmania, men being lovers of pleasure rather than lovers of God. Higher Criticism has robbed the Word of God of its power, and Broad Church views prevail. . . . . How difficult it must be to contend against the Ritualism of such good men as the Bishop of London, who is such a spiritually minded man, and who preaches conversion. May God be with you and bless your work abundantly."

Books worth Reading.

REPORT OF THE CONFERENCE OF THE WORLD'S STUDENT CHRISTIAN FEDERATION. CONSTANTINOPLE, 1911. (Students' Christian Federation Offices, London. 2s. 6d.)

But a few years ago and the idea of holding a united Christian Conference in Constantinople might have been considered unwise, if not impracticable. To-day the idea is an accomplished fact, and it is noteworthy that to the younger generation has fallen the privilege of leadership. The purposes of the Student Christian Federation—one of the most valuable of existing religious movements in Great Britain and throughout the world—are "To unite Student Christian movements or organisations throughout the world, and to promote mutual relations among them; to collect information regarding the religious condition of the students of all lands, and to lead students to become disciples of Jesus Christ as their only Saviour and as God, to deepen the spiritual life of students, and to enlist students in the work of extending the Kingdom of Christ throughout the whole world."

The progressive nature of the movement is seen from the published statistics of growth, but it is sufficient to state that up to the month of April in the present year there were 2,200 individual Unions or Associations in the Federation, with a total membership of 148,500 students. And when it is remembered that "the offering of life for service in non-Christian countries" is one of the ideals of membership, the possibilities in influence of the S.C.F. upon world evangelisation is viewed with appreciation and thankfulness.

The Federation has held nine general Conferences, the last—Constantinople, 1911—being the subject of the volume under review, to which Mr. John R. Mott contributes an enlightening preface, and a valuable paper, read at the Conference, on the subject of "Processes by which we may realise the Answer of our Lord's Prayer, that we all may be One." There are many valuable papers in the volume, among the contributors being several Alliance friends, including Baron Nicolay (Russia) and Dr. Karl Fries (Sweden). The papers, and the entire proceedings of the Conference, bear the stamp of personal consecration, purpose, and progressiveness. If the S.C.F. develops on the lines suggested in Mr. Robert P. Wilder's paper on "How to keep our Unions spiritually vigorous" it has mighty possibilities before it.

THE ROAD TO UNITY. By H. Hensley Henson, D.D. (London: Hodder & Stoughton. 1s. net.)

The substance of this book is mainly an address delivered at the Free Church Council Portsmouth Meetings in March last, but it includes also two sermons and an introduction. Canon Hensley Henson recognises within the Church of England the sacerdotal movement which is "the most serious of existing obstacles to that improvement of relations with non-Episcopalians which must precede any steps toward Re-union." It is refreshing to find so notable a son of the Church frankly exposing accusations which are tending to stagnation and isolation within our National Church, for "Sacerdotalism," Canon Henson says, "is a principle of religious isolation." And he further remarks that the Bishop of London "is deceived by his own kindly desire for peace and goodwill if he imagines that an Evangelical Church can be worked on sacerdotal principles." This, in view of the fact that Bishop Ingram has recently appealed to the Evangelicals to lay aside their suspicions, and believe that there is really no essential disagreement between "Protestantism" and "Catholicism"!

Canon Henson deplores the action of the Bishop of Winchester and others in finding fault with the Bishop of Hereford for inviting members of other Churches to join in a united Communion Service in his cathedral, and in the light of the resolution hereon adopted by the Council of the Evangelical Alliance, Canon Henson's comments are most welcome.

We find the best ideals of the Evangelical Alliance in the statement that "the greatest necessity of English religious life at the present time is the recovery of the idea of a common Christianity superior to all denominational loyalties and demanding by divine right effective recognition in the behaviour of Christians," and in the light of this statement the chapter on "Denominationalism and Christian Unity" is a timely utterance. "Denominationalism," Canon Henson states, "wounds the Christian heart. Its day is drawing to a close, and the time is near when it, in its turn, must be replaced by some better instrument for the expression of Christ's religion. The unity of the future will not be the recovery of something lost, but the advance to something that has not yet been gained—a re-union of Christians in visible fellowship as would purge from Christendom every trace of rivalry and competition, and induce an epoch of manifest and operative fraternity in which the formula of Apostolic Faith would be found a sufficient pledge of right belief, and the example of Apostolic Charity would be found a sufficient delimitation of ecclesiastical membership."

It is a hopeful and scriptural ideal, and nothing can better assist its realisation than prayer and the delightful frankness which characterises Canon Henson's utterances.

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EVANGELICAL ALLIANCE

7, ADAM STREET, STRAND, LONDON, W.C.

Doors are wide open for Evangelical and Evangelistic work over the Continent of Europe. Russia, Finland, Turkey, Spain, Portugal, &c., now enjoy in measure, or altogether, Religious Liberty, largely through the wise efforts of the Evangelical Alliance.

The doors being open, we ought not to, we cannot withhold our hand and help when the cry is, "Come over and help us."

The General Secretary has recently returned from his extended visit to countries of Europe, including Germany, Russia, and Finland, having pledged his Council to help to the utmost promising Alliance work in various directions.

Will each reader of "EVANGELICAL CHRISTENDOM" send a special contribution to the funds of the Alliance that there may be no lack in fulfilling all the Council's obligations and desires?

HENRY MARTYN GOOCH,
General Secretary.

Alliance House, 7, Adam Street,
Strand, London,
October, 1911.

Cheques or P.O.s should be made payable to the order of the "EVANGELICAL ALLIANCE," and should be crossed "Barclay & Co., 1, Pall Mall East, S.W."

IBERIA FOR CHRIST.

Religious liberty has at last reached Spain. Never under the Monarchy have Evangelicals enjoyed so much freedom as they now possess. In the words of the Ultramontane Press, "Evangelicals have come into the streets." They are no longer forced to live in semi-concealment, and their work and message are subjects of public discussion. Reports from the Congregations are most hopeful, and decided progress is being made. God is blessing the faithful labours of His servants.

The political unrest in Portugal has interfered with the development of the Evangelical movement, but the Government has promised to remove the hampering restrictions. Unless the Gospel is preached throughout the Republic, infidelity is certain to increase. In both nations the brotherhood of all Evangelicals is close, and they work together in "Godly union and concord."

Financial help is greatly needed to enable the Spanish and Lusitanian (Portuguese) Native Reformed Churches to maintain and extend their work.

Contributions will be received and information will be given by the Rev. THOS. J. PULVERTAFT, Secretary, Spanish and Portuguese Church Aid Society, Church House, Westminster, London, S.W.